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BRUTUM FULMEN:
OR THE
BULL
O. F
Pope Pius V.

Concerning the
Damnation, Excommunication, and Deposition
O F

Q. ELIZABETH,
As also the

Absolution of her Subjects of their *Oath of Al-*
legiance, with a Peremptory Injunction, upon Pain of
an *Anathema*, never to Obey any of her
Laws or Commands.

With some *Observations* and *Animadversions* upon it,

By *Barlow* **THOMAS** Lord Bishop of *Lincoln*.

Whereunto is Annex'd the Bull of Pope *Paul* the Third,
Containing the Damnation, Excommunication, &c.
of King *Henry* the Eighth.

The Second Edition. 1681

Come out of her my People, that ye partake not of her Sins and Plagues,
Rev. XVIII. 4.

LONDON, Printed by S. Roycroft for Robert Clavel at the Peacock
in St. Paul's Church-yard. MDCLXXX.

BLUETUM FOLMEN;
OR THE

OF
Pope Julius V.

OF
ALEXANDER VI.

OF
ALEXANDER VI.



T H E
EPISTLE
T O T H E
R E A D E R.

Reader,

WHoever thou art (Protestant or Papist,
Courteous or Censorious) having made
these Papers publick, thou hast a li-
berty to read, and a right to judge;
and that thou maist do it impartially,
(not out of hate or kindness to me, but upon a seri-
ous and just Consideration of the Cause) I shall nei-
ther importune thy Favour, nor deprecate (when

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'tis just) thy severest Censure. For, 1. 'Tis truth, I have impartially desired, and not indiligently sought; and if (by the blessing of God) I have found it, Magna est veritas & prævalebit, it will prevail, in despite of all Enemies and Opposition; *quæ & ætæris ætæris, nat super, non immerfalibis undis.* Truth we know (especially Divine Truth, which concerns our Souls and their Salvation) ever bad, and, so long as there are Devils and wicked Men, will have in this World many Enemies; who will indeed endeavour (what they cannot do) to suppress it; premi potest veritas, opprimi non potest. They may dipp, and (for some time) keep it under water, but they cannot drown it. If these Papers contain truth, (as I hope they do) then I am sure that every Intelligent Reader, and pious lover of Truth, will be its Patron; and (though in this Epistle I do not sollicite him) ready to vindicate it from the Objections of its Adversaries. But (on the other side) if my Reader relate to Rome, and be possess'd with strong delusion to believe (against Reason and Divine Revelation) his Catholick Cause, the Papal Monarchy and Infallibility, it will be in vain for me, in this Epistle, to desire (what I believe I (a) cannot have) his Favour. However, he shall have my Pity and Prayers, That God Almighty would be graciously pleased to open his Eyes, and bless him with the Knowledge and Love of the Truth.

(a) The reason why I cannot expect the favour or assent of my Adversaries, (especially of the Jesuits) is, because Maldonate tells us, That Luther and Calvin (Arch-Heretics) are not to be followed though they speak things consonant to Scripture

— Cum sacris literis consentanea docent, Non Sequendi.

Nay Calvinists and Lutherans, Even When They Speak Truth, are no more to be hearken'd to, Than To The Devil. Lutherani & Calvinistæ à Deo, & Ecclesia tanquam perniciosissimi Heretici declarati, non magis. Etiam Cum Vera Dicunt, Audiendi sunt, Quam Diabolus. Maldonat Comment. in Matth. 16. vers. 6. p. 336. C. Nor is this Maldonat's peculiar Opinion; for the Censor Librorum, who approves his Commentaries on Matth. tells us, That Omnia in illis juxta Orthodoxam Apostolicæ ac Romanæ Ecclesiæ Doctrinam Summa Cum Eruditione exponit. Ita Joh. Clavius De yllio Libr. Censor.

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2. *We know 'tis true, what the great Roman Orator long since said——Humanum est errare, labi, decipi, &c. The wisest men have their mistakes; Bernardus non videt Omnia, & quandôque bonus dormitat Homerus. Since Adam fell, the best men have their Infirmities, and sometimes err, even when they desire and seek Truth. Since the Prophets, our blessed Saviour and his Apostles, left the World, I know no man Infallible; nor any, save the Pope, who (against evident Reason, and the sense of Christendom) pretends to it. For my own part, I do humbly acknowledge my many and great Infirmities; and for these Papers——Hominem pagina nostra sapit, there may be mistakes and errors in them; yet it is my hope and (not ungrounded) belief, that there are none such as may prove pernicious, or (in the main) dangerous --- Non hic Centauros, non Gorgonas, Harpiaſve invenies. No such prodigious and pernicious errors, as our Popish Adversaries maintain, and (so far as they are able) vindicate: such I mean as their stupid Doctrine of Transubstantiation (contradictory to Natural Reason, Divine Revelation, and all our Senses) their Idolatrous Adoration of a piece of Bread, with Divine (b) worship due to God only) their Sacrilegious robbing the Laity of half the Sacrament in the Eucharist, contrary to our blessed Saviour's expresse (c) Command, and the practice of the Christian (d) World (even of the Church of Rome her self) for above a thousand years (as their own great and learned Writers confess) &c. I say, such errors as these, I do (and have reason to) believe, the Reader will not find in these Papers. Though it be certain and confess'd, that every one, even the best and most learned Writers are fallible; yet so long as*

they

(b) Nullus dubitandi Locus, quin cultus Latræ quæ Vero Deo debetur, sic huic Sacramento exhibendus. Concil. Trid. Sess. 13. De Eucharistia cap 5.

(c) Matth. 26. 27. And they obey'd, and did all drink. And Marc. 14. 23.

(d) Cardinali Bona, De Rebus Liturgicis, l. 2. c. 18. p. 491, 492. Paris. 1672. Lindanus Panoplia, l. 4. c. 56. p. 342. Colon. 1575.

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they rationally build their Conclusions upon the clear Principles of Nature, Scripture, or Universal Tradition, They may be sure enough, (and so may their Reader too) that they are not actually false, nor what they so write erroneous. However if the Reader find any errors of what nature soever, and can make it appear, that they are indeed errors, I shall not (as I said before) deprecate his severest Censure, but concur with him, and Censure them my self, as much as he; and do hereby promise publickly to retract them, and heartily thank him for the discovery. For in this Case my Reader and I shall both be Gainers, and (in a several way) Conquerors---(e) Vicimus uterque nostrum, palmam Tu refers mei, Ego erroris; my Reader has overcome me, by manifesting my mistakes, and I (by his help) have overcome those errors; otherwise, in Cyprian's Opinion and language, (f) Non vincimur cum offerantur nobis meliora, sed instruimur. He, who by his Adversaries help and concluding Arguments, gains the knowledge of Truth, is (in that good Father's Opinion) not conquered, but instructed. But if the Intelligent Reader discover any error in these Papers, and can, and will really make it appear to be so, let him call it what he will, Victory or Instruction, I shall thankfully submit, and both love that truth, and him for the discovery of it.

3. I know that this Tract of mine (as every one of the like nature) is already prohibited and damned at Rome; for the Rules (g) prefix'd to the Index Librorum Prohibitorum, contrived by the Authority of the Trent Council, declare all Books of (h) Controversies between Catholicks and Hereticks (Protestants and Papists) in any Vulgar Tongue, prohibited

(e) Vid. Hieronymum adversus Luciferianos, in fine. Tom Operum. l. p. 230. Col. 2. G.

(f) Cyprian Epist. 71. ad Quirinum fratrem, p. 140. in Editione Rigaltij, Paris. 1648.

(g) Extant dictæ Regulæ Indici Tridentino præfixæ, in Calce Concilij Tridentini. Antv. 1633.

(h) Libri Vulgari idiomate de Controversiis inter Catholicos & Hereticos nostri temporis differentes, non passim permittantur, sed de iis idem servetur quod de Bibliis Vulgari Lingua scriptis statutum est. Ibidem Reg. 6.

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hibited and damned; neither to be (i) had nor read by any Papist, under pain of Excommunication, and many other Penalties contained in their Canons, Papal Constitutions, and their Expurgatory Indices. So that although our blessed Saviour, by his holy (k) Spirit, in the Gospel, command all (even the Common people, for to those he writes) to Examine and try all things, to use that understanding and discretion God has given us, to distinguish truth from error (for that is evidently the meaning of those words, *omnia proba-
te*), prove all things, as (l) sober and learned Papists confess) When we have done so, then we must hold fast that which is good. I say, in this Case, in the choice of our Religion, wherein the eternal weal or woe of our Souls is concerned; though Christian prudence require it, and our blessed Saviour, (by his Apostle) command, that we should not believe every Spirit, but try before we trust, and diligently examine Things till we be assured of truth: yet his pretended Vicar, with an Antichristian Pride and Impiety, contradicts this, and commands the contrary. He forbids all Examination; Those under his Tyranny (at least the unlearned and common people) must believe as the Church believes; that is, all that he proposeth, though it be Transubstantiation, or any thing evidently repugnant to their Reason and Senses too: They must (m) renounce their own Reason, and if he say that is white, which they see black, they (n) are to believe what he says, and not their own Senses. All means for the People to examine, whether it be truth or error, which the Pope and his Church proposes, is prohibited, and deny'd them; nor is it only the Books of Protestants which write of Religion, but the Bible and Sacred Scripture too;

even.

(i) *Legentes, et habentes, penas in Sacris Canonibus, Constitutionibus Apostolicis, & Indicibus Librorum prohibitorum contentas, incurrere volumus. Ita Bulla Greg. 15. data Rom. 30. Decemb. 1622.*

(k) 1 Thess. 5. 21. & Joh. 4. 1.

(l) *Omnia proba-
te, i.e. Per Discretionem judicate.* Dr. Hen. Holden in Locum.

(m) *Sublato Omni Proprio Judicio, paratus semper sit Animus, ad Obediendum Ecclesie. Vide Exercitia Spiritualia Ign. Loyola. Tom. 1. 1593. p. 172. Reg. 1.*

(n) *Si quod Oculis nostris apparet Album, Ecclesia Nigrum definierit, debemus quod nigrum sit pronunciare. Ibid. Reg. 13. p. 176.*

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(a) Hanc Catholicam fidem, extra quam nemo salvus esse potest, quam in presenti Profiteor, & veraciter Teneo, tandemque Integram, usque ad extremum vitæ spiritum, constantissime retinere, & confiteari, & a meis subditis, vel illis quorum cura ad me spectat, Tineri, & Prædicari, quantum in me erit, curaturum. Ego idem N. Spondeo, Vovo, ac Juro. Ita in Bulla Hujus Papæ 4. super forma Juramenti Professionis fidei, in Concilio Trident. Sess. 24. De Reformatione. 12. p. 452. Editionis Antwerp. 1633.

(b) Recentior est Hereticis Catholicos homines Papistas vocant; & certo nullo sublimiore. Glorie Titulo Exornare potuissent. Sint ideo nobis viventibus, hæc semper Præconia Laudum, & post mortem, Tituli Sepulchrales, ut sic semper Dicamur Papistæ. Baronius Notat. ad Martyrologium Rom. O. & 16. B. p. 707. Col. Agripp. 1610.

and promote the Papal Greatness and Interest, (on which their own depends) will give licence to none to read such Protestant Writings, save to those, who (for fidelity to their Catholick Cause and Learning) they judge able and willing to Answer and Confute them: That is, None shall have Licence to read such (to them) dangerous and damned Books, save such as have (a) solemnly Promised, Vow'd, and Sworn firmly to believe and constantly to hold and profess to their last breath (and, to the utmost of their Power, endeavour that others, under them do so too) their new Trent-Creed, and so the whole Mass of their Popish Errors and Idolatries contained and commanded in it. The Case being evidently this; that (if their Papal Constitutions be obligatory and obey'd) none are to read or have these Papers, save such as have promised, vow'd, and sworn never to believe them; as I have little reason to desire or hope for their favour, so (be it known unto them) I do as little fear their Confutation, or (what I am like enough to have) their Calumnies.

4. Although I well know (to say nothing of others) that all our English Papists (both in their Words and Writings) do constantly call themselves Catholics, and Roman Catholics; yet they must pardon me, if in these Papers, I neither do, nor justly can call them so: Papists I do call them, and (I hope) they will not be offended, or take it ill, that I do so. For (b) Baronius (their great Cardinal and Annalist) having said, That the Hereticks (we know whom he means) call'd them Papists; he adds, That we could not honour them with a more glorious Title than that of Papists, and therefore he desires that they may have the honour of that Title while they live,

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live, and that (after death) it may be writ upon their Tombs and Sepulchral Monuments. *For my part, so long as they believe and profess their new Trent-Creed, and the Popes Monarchical Supremacy, I shall (according to the Cardinal's desire) call them Papists, and if it be so honourable a Title (as he says it is) let them have it, I shall not envy them that honour, but pity their error, who glory in that which is indeed their sin and shame: For the other Title of Catholick, which our Adversaries, (without and against reason) appropriate to themselves; we grant, and know, that anciently it was, and (when rightly used) is a word of a good sound and signification, when it was applied to persons, (as a Catholick Bishop, or Catholick Doctor, &c.) it signified such persons as were, 1. In respect of their Faith, Orthodox; who intirely believed and profess'd the true Christian Faith, rejecting all pernicious and dangerous errors, and so were no Hereticks. 2. In respect of their Charity, such as were in Communion with the Church of Christ, without any uncharitable Separation from it, and so no Schismatics. Now that our Adversaries of Rome are (as they pretend) such Catholicks, is absolutely deny'd; not only by Protestants, but (except themselves) by all Christians in the World, and that upon evident and great reason; Considering, 1. Their many and monstrous (c) Errors (contradictory to Sacred Scripture, and the sense and belief of the Christian World for a thousand years after Christ our blessed Saviour) which they approve and publickly receive as Articles of their Faith, in their new Creed, the Trent-Council, and Roman Cate-*

(c) Concerning the Errors, Superstition and Idolatry of the Church of Rome, (with which I charge them) I do not here name the Particulars, much less the proofs of them. It is not the business of this Epistle. But many of our learned Writers have long since effectually done it. Such I mean, as Bishop Jewel, Bishop Morton, Davenant, John White, Chillingworth and Dr. Crakanthorp, and (to omit many more) lately, my learned Friend Dr. Stillingfleet Dean of Pauls. The Reader (if he please) may consult these and find satisfaction. Something also is said to that purpose, in the following Papers. But if my Popish Adversaries (who are not easily, if at all to be satisfy'd) require me particularly to make good my Charge, I shall undertake it; & hope (by the blessing of God, and the help of the Writings of

those learned persons I have named) to say that which might (though may be it will not) satisfy my Adversaries:

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*chism; Considering also their many Superstitions and
Rupid Idolatry, professed and practised by them in
their sacred Offices (their Missal, Breviary, Horæ B.
Virginis, their Ritual and Pontifical, &c.) I say, these
things impartially considered, they may be (and really
are) Idolatrous Hereticks; but 'tis impossible they
should be, (what they against greatest evidence pre-
tend to) true Catholicks. 2. Considering the unchri-
stian (indeed Antichristian) Pride and Tyranny of
the Pope and his Party, Excommunicating, Cursing
and Damning all Christians, save themselves, (with-
out and against that Charity which the Gospel re-
quires) and so Schismatically cutting off from the Bo-
dy of Christ whole Kingdoms at a Clap (as Pius the
Fifth does, (d) in the following Bull) which are
things inconsistent with the Christian Temper and
Charity of a true Catholick; I say these things consi-
dered, and that the Pope and his Party are really
guilty of such uncharitable Actions, dividing and
violating the Union of the Church; it evidently fol-
lows, that they are so far from being true Catholicks
that they are great and formal Schismatics; And
therefore they must pardon me, if in these Papers, I
do not call them (what really they are not) Catho-
licks; and for the same reason, I do not call them Ro-
man Catholicks. For, as it is neither reason nor sense
to call him an English Gentleman, who is no Gentle-
man at all; or him a Sorbon Doctor, who never saw
Paris, or ever had or desired that Degree; so it is a-
like irrational to call him a Roman Catholick, who
really is an Erring Schismatick, and no Catholick
at all.*

(d) Declaramus
prædictam Elizabe-
tham Hereticam, ei-
que Adhærentes An-
athematis Senten-
tiam incurrisse, esse-
que à Christi Corpo-
ris Unitate præcisos.
In dicta Pij 5. Bul-
la §. 3.

5. I know some (otherwise learned and pious)
Writers, who say that those words Roman Catho-
lick

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lick are inconsistent, and imply a Contradiction, as signifying a particular Universal. But this (I confess) is a manifest mistake. For not only particular Persons, (of which before) but particular Churches, in this or that City (be it great or little) have anciently and usually been call'd Catholick Churches, without any Contradiction or Impropriety. In an Epistle of a (e) great Council at Antioch, we find the (f) Bishop of that City call'd a Catholick, and that particular Church a (g) Catholick Church. So in the Subscriptions to Nazianzen's last Will and Testament, Optimus Bp. of Antioch, subscribes thus; Optimus Bp. of the Catholick (h) Church at Antioch; and the rest of the Bps: who subscribe that Testament, (and they are six or seven) use the same Form. So Nazianzen subscribes himself Bp. of the Catholick Church in Constantinople; Amphilocheus B. shop of the Catholick Church in Iconium; and so all the rest. In the Appendix to the Theodosian Code, Pope Vigilius begins his Encyclical Epistle thus — Vigilius (i) Episcopus Ecclesiæ Catholicæ Urbis Romæ: Bp. of the Catholick Church of the City of Rome. So Pope (k) Leo the great (and (l) many more Bishops of Rome) uses the very same form. The Popes stiled themselves Catholicæ Ecclesiæ (non Orbis, sed) Urbis Romæ Episcopus. The Antichristian stile of Universal Bp. (as Pope (m) Gregory the Great calls it) was not yet usurped at Rome. The Bishops of Rome then, and their Church, were Catholick, and so was every Orthodox Bp. and his Church, as well and as much as they. Constantinople, Iconium, Antioch, &c. and their

Conc. Chalcedon. part. 1. num. 10. 12. & Act. 8. (l) The Reader may have a very large Catalogue of such Subscriptions, by John Launoy. Epist. part. 1. In Epist. ad Francisc. Bonum. (m) Pope Gregory damns that proud Title, twelve several times, the places are particularly cited by Job. Launoy (and he no Lutheran) in the Epistle ad Bonum before-named.

(e) Synodus innumerasibilem fere Episcoporum (as Valerius renders it) apud Euseb. Hist. l. 7. c. 29. p. 278. D.

(f) Θεόνημα κατὰ τοὺς ἑξ ὀνόματι τῆς καθολικῆς. Even Paulus Samosatensis, till he was discovered to be an Heretick, was call'd a Catholick. Ibid. c. 30. p. 282. B.

(g) Κατὰ τοὺς ἑκκλησιαστικῆς Ἐπισκοπῆς, speaking of the Church of Antioch. Euseb. Ibid. p. 282. C.

(h) Ὁππότε Ἐπισκοπῆς τῆς κατὰ Ἀντιόχειαν Καθολικῆς Ἐκκλησιαστικῆς. Testam. Nazian. cum Invert. contra Julian. Græc. c. 16. p. 126. & apud Leunclavius, Juris Græco-Rom. Tom. 2. p. 203. vide Epiphani. Edit. D. Petav. Paris. 1622. Tom. 2. p. 2.

(i) Vid. App. Cod. Theod. per Sirmondum p. 218.

(k) Leo Papa Ecclesiæ Catholicæ Urbis Romæ.

Bishops,

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Bishops, were as truly Catholick as St. Peter's Successor, or Rome it self: The truth is evidently this; the Pope and his Party are in this, nec Christi, nec Petri, sed Donati Successores; they do not follow Peter or our blessed Saviour, (as they vainly bragg) but that impious Heretick Donatus, whose damnable Schism and Heresie they have espoused. St. Augustin (who well knew it) tells us, in (n) several places, That the Donatists assumed to themselves the Name of Catholick, said that their Sect was the only true Church, and so damn'd all other Christians; and upon this Heretical Opinion, they Schismatically separated from the whole Catholick Church. The Pope and his Party (with as little reason and charity) do the very same thing; they (as the Donatists anciently) Heretically affirm, That they, and they only, are truly Catholicks, and the only Members of the true Christian and Catholick Church: and then Schismatically Separate from, Excommunicate and damn all other Christians.

6. *And further (that I may freely speak what I really believe) I am so far from believing the Pope and his Party to be (what they vainly pretend) the only true Christian and Catholick Church; that I do believe them (and so did thousands before Luther, and many whole Kingdoms and Provinces since) to be Ecclesia Malignantium an Antichristian Sect and Synagogue (in fide) highly erroneous, and (in facto) as highly impious. And the Pope so far from being Peter's Successor, and our B. Saviour's Vicar-General, that he is (o) that man of Sin, ὁ Ἀντικείμενος, That Adversary of our B. Saviour, and the great Antichrist, the Apostle speaks of, who exalts himself (ὡς περ πάντων λεγόμενον Θεὸν ἢ σέβασμα) above all Kings and Emperors.*

(n) Vide Augustinum Breviculi Collat. cum Donatistis, Collat. 3. Diei Tom. 7. p. 568. Edit. Basil. 1569. & Epist. 67. ad Alipium. Tom. 2. p. 323.

(o) 2 Thess. 2. 3.
4. See Ep. Jewel on this Chapter, and this Fourth Verse. Sir Christoph. Sibthorp's Advertisement to the Catholicks in Ireland. Dublin 1622. part. 3. c. 2. p. 280, 281, 282. &c. Andr. Rivet. contra Silvestrum Petrasanctum c. 28. p. 537, 538. &c. vld. Georg. Douanum, Diatr. de Antichristo, l. 3. &c. 4. Lond. 1620.

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Emperors. *This (I hope) will in part appear by what is said in the following Papers. At present, I shall desire the Impartial Reader (who possibly may read this short Epistle, and trouble himself no further, to read what follows) to consider, That the Pope really and professedly does exalt himself above all Kings and Emperors, and so has this Mark of the Beast, and Indelible Character of Antichrist. That he does so Exalt himself, will evidently appear, thus,*

1. Pope Innocent the Third tells the (p) Emperor of Constantinople (and with prodigious Error and Impudence, endeavors to prove it out of (q) Scripture) That the (r) Pope is as much greater Than the Emperor, as The Sun is greater Than the Moon. So Innocent the third; and (that we may be sure his Successors liked it well) Gregory the Ninth approves, and refers it into the Body of Canon-Law: And (s) Greg. the Thirteenth approves it too; and (with the other Decretals) confirms it for Law; and 'tis continued in all Editions of that Law, ever since. It is then certain and confess'd, That the Pope Exalts himself above all that is call'd God, above all Kings and Emperors; and that he is far greater than they. And if you inquire of the Proportion, how much he is greater? I say, 2. That their approved and received Glosses on their Law, (with some difference of Opinion) calculate how many times the Sun is greater than the Moon, and then infer the Pope's Greatness above the Emperor. And here

1. The Author of the Gloss, (Bernardus de Botono was the man) a good Lawyer, but (sure I am) no good Astronomer, tells us, (ignorantly and ridiculously) ----- That the Sun is greater than the Moon, (and consequently the Pope greater than the Em-

(p) Vide Cap. Solitæ. 6. Extra de Major. & Obedientia; and the Lemma to that Chap. which is this:—*Imperium Sacerdotia subest, & ei Obedire Tenetur.*

(q) 1 Per. 2. 13. (which place evidently proves the contra.) Jer. 1. 10. Gen. 1. 16. Joh. 2. 1. 16. Matth. 16. 19.

(r) Quanta est inter Solem & Lunam, tanta inter Pontifices & Reges differentia cognoscitur. Di. & Cap. Solitæ 6.

(s) Bulla Romæ data 1580. Juri Can. præfixa.

peror

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(t) Cum igitur terra sit septies major Luna, Sol autem octies major terra: restat ergo, ut Pontificalis Dignitas Quadragesies septies sit Major Regali. Glossa verbo. Inter Solem & Lunam. Cap. Solitæ 6. Extra de Major. & Obediencia. I quote the Edition of the Canon Law at Paris, 1612.

(u) Alias quinquagesies septies. Ita Nota in Margine, ad dictum Cap. Solitæ verbo, inter Solem & Lunam. Ibid.

(x) Manifestum est, quod magnitudo Solis continet magnitudinem terræ Centies quadragesies septies & duas medietates. Vid. Additionem ad Glossam verbo. Inter Solem & Lunam. Cap. Solitæ 6.

(y) Palam est, quod magnitudo Solis continet magnitudinem Lunæ septies millies septingenties & quadragesies quater, & insuper ejus medietatem. Ibidem id dicta additione ad dictam Glossam.

(z) Aurum non tam pretiosus est plumbo, quam Regia dignitate sit Altior Dignitas Sacerdotalis.

- peror) (t) Forty seven times. *This is pretty well, but much short of that Magnitude the Pope meant, (if he knew what he said) when he affirm'd, That he was as much greater than the Emperor, as the Sun was greater than the Moon.*
2. *And therefore another (u) Canonist, would have the Sun greater than the Moon (and so the Pope greater than the Emperor) Fifty seven times.*
3. *But this (as too little) does not please the Pope's Party and Parasites; and therefore Laurentius (another Canonist) says, That it is (x) manifest that the Sun is greater than the Moon (so the Pope than the Emperor) an hundred forty seven times. I omit the fractions; for if the Pope be 147. times greater than the Emperor, methinks it might satisfy his Ambition, so that he needed not stand upon the fraction, or little overplus.*
4. *But this also comes far short of that Magnitude, which they ascribe to the Sun above the Moon, (& so to the Pope above the Emperor) for they tell us (y) That the Sun is greater than the Moon ($7744\frac{1}{2}$) seven thousand seven hundred, forty four times, and one half more. To such a prodigious greatness, does the Bishop of Rome exalt himself. So that if St. Paul say true, (That he is Antichrist, who exalts himself above all Kings and Emperors) then it will evidently follow, that the Pope is Antichrist; for never man did, or (without Antichristian Pride and Impiety) can so exalt himself. They sometimes tell us in their Law, --- (z) That the Papal Dignity is to be preferr'd to the Imperial, more than Gold is to Lead; and (if Gratian*

Dignitate sit Altior Dignitas Sacerdotalis. Gratian Can. duo sunt 15. Di-

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say true) it was the Pope who said so. And the Gloss gives the reason of this Papal (a) Greatness above all Kings; Because Kings and Princes are to submit their Necks to the Popes Knees; (he might have said, and their (b) Mouths to the Popes Feet, which the Emperor is bound to kiss). That this is Impious and Antichristian Doctrine, I think evident; and I have some reason to believe that intelligent and impartial Judges will think so too, and yet it has heretofore, and still is approved and (as Catholick) received at Rome. For, 1. That Decretal of Pope Innocent the Third, was by Gregory the Ninth made a Law, and (amongst other Decretals) by him commanded to be received as Law, in all (c) Universities and Papal Consistories, about 450. years ago, and so continues to this day. 2. For the Glosses before-mentioned, they are not only in the (d) old Editions of their Law, but were approved and confirmed afterwards by (e) Gregory the Thirteenth (and so still and approved and confirmed to this day) who expressly tells us, That the Law being by his (f) command receiv'd, corrected and purged; no man (for the future) should dare to add, detract, or change any thing in it.

(a) *Quia colla Regum & Principum submituntur Genibus Sacerdotum.* (By Sacerdotes here the Popes are principally meant, as is evident both by the Text and the Gloss) *Glossa ad dictum Can. verbo. Duo sunt.*

(b) *Papa excipit Imperatorem ad osculum pedis — ut primum videt Papam, detesto Capite, illum, genu terram tangens, veneratur — & Pontificis pedes Devotè osculatur.* Lib. Sacrarum Cereemoniarum, Rom. 1560. l. 1. Tit. 5 p. 22. Col. 2, 3.

(c) *Volentes ut hac tantum Compilatione utantur universi in Judiciis & in Scholis, &c.* Greg. 9. in Literis Acad. Bononiensis, dat. 1230. *Juri Canonico Præfixis.* Edit. Lugd. 1661.

(d) *Edit. Paris. 1520. cum Glossis.* (e) *Vide Bullam Greg. 13. datam Romæ, Anno 1580. Corpori Juris Canonici præfixam.* (f) *Nulli liceat Libris Canonici Juris, de mandato nostro Correcsis, Recognitis, & Expurgatis quicquam addere, det. abere, vel immutare, &c.* Ibid. dicta Greg. 13. Bulla.

In short, whether the Champions of the Church of Rome and Catholick Cause, (as they call it) will think what is said in these Papers, worthy of any Answer, or no, I know not. But in case they do, I shall make them (if I mistake not) a very fair offer, which (if accepted) will much lessen their pains and la-

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(g) They tell us, that it was our B. Saviour himself, who Constituted Peter and his Successors Supream Monarchs of the Catholick Church. *Christus Catholicam Ecclesiam, uni Soli in Terris Petro, Petrique Successori Rom. Pontifici, in Potestati Plenitudine, tradidit Gubernandam.* So Pius the Fifth in his Bull of Excommunication of Eliz. in Principio. And Bellarmine says — *Successio ex Christi Instituto, & Jure Divino est, quia Ipse Christus Instituit in Petro Pontificatum; ideo quicumque Petrosuccedit, à Christo accipit Pontificatum.* De Rom. Pont. l. 2. c. 12. *S. ut autem. Cum Papa in Petri Cathedra Sedeat, summum in Dignitatis gradum, nonnullis Humanis Constitutionibus, sed Divinitus datum agnoscit.* Catechis. Trident. Part. 2. c. 7. De Ordinis Sacramento. § 28. vide Can. Sa-

bour, yet so, as (if they perform the Condition annexed) they may (as to myself) effectually do their business, and make me their Proselyte: The thing I mean is this; If they can from Scripture, (by any one Cogent and Concluding Argument) prove any one of these following Propositions (and unless they be all proved, their Papal Monarchy cannot stand) I will grant the rest, and give them the Cause. I say then, if they can make it appear,

1. That our blessed Saviour before his Ascension, did constitute Peter his Vicar, and gave him such a Monarchical Supremacy and Jurisdiction (as is (g) now contended for) over the Apostles and the whole Church. For if Peter had no such Power he could not transfer it to his Successors; it being impossible, that they should have that Power (Jure Successionis) which their Predecessors never had.
2. If they can prove that St. Peter, while he lived, did exercise such Power and Supream Jurisdiction, even over the Apostles, &c. By their own (h) Computation St. Peter lived 34. or 35. years after the Ascension of our B. Saviour, and was (as they say) Bishop of Antioch 7. and of Rome 25. years. Now if it neither do, nor can appear, that in all that time he exercised any such Monarchical Power or Jurisdiction; we may safely conclude, either that he had no such Power (which is most true) or betray'd his trust in not making use of it, for his Masters Glory, and his Churches good; which (I suppose) our Adversaries will not say. In this Case, Idem est non esse & non apparere;

cro sancta. 2. Dist. 22. & Glossam & Turrecrematam. Idem. (h) Baronius says, that Peter suffered Martyrdom Anno Christi 69. and therefore 34. or 35. years after our blessed Saviours Passion. Annal. Tom. 1. ad Ann. 69. §. 1.

and

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and therefore our Adversaries must pardon us, if we do not believe (what they cannot prove) St. Peters Monarchy.

3. *But let it be supposed (which neither has been, nor can be proved) that Peter had, and executed such Power; let them make it appear that it was not Personal and Temporary, to cease with his Person, (as the Apostleship did) but to be transferred to some (i) Successor. For if it was temporary, and ceas'd with St. Peter's Person, then whoever (after Peter's death) pretends to that Power, is not bonæ fidei possessor, but an Impious and Antichristian Usurper.*

4. *But let all those Particulars be supposed, (which being untrue, cannot possibly be proved) that Peter had and executed such Power, and that it was to be transmitted to his Successor; Let them make it appear that the Bishop of Rome was that (k) Successor, that Peter was (as they say) 25. years Bp. of Rome, or 25. days, or that he ever was at Rome: For, if it be so far from truth that Peter was 25. years Bp. of Rome, that it cannot appear from Scripture, that he was ever Bishop there at all, or that he ever was at Rome. It will evidently follow, that the Pope is not St. Peter's Successor, and so can have no Title (Jure Successionis) to that Supremacy, they say, Peter had: It being impossible that the Pope should succeed Peter, if he never preceeded him in the Bishoprick of Rome.*

5. *Let them make it appear, that our blessed Saviour, while on Earth, either exercis'd or had such a Temporal Monarchy, as the (l) Pope now chal-*

(i) Bellarmine says, that 'tis evident in Scripture, that Peter's Supremacy was to descend to a Successor — *Aliquem Petro Succedere, deducitur Evidenter ex Scripturis. De Rom. Pont. l. 2. c. 12. §. Observandum Tertio.*

(k) Bellarmine tells us, That it is not expressly in Scripture, that the Pope is Peter's Successor, but that must be proved by Apostolical Tradition. *Rom. Pontific. succedere Petro, non habetur expresse in Scripturis, sed habetur ex traditione Apostolicâ. Bellarm. dicto loco.*

(l) They constantly tell us, the Pope has two Swords; and of the Temporal Sword they say — *Figurat Pontificalis hic gladius potestatem summam Temporalem, à Christo ejus Vicario collatam; juxta illud, data est mihi omnis Potestas in Cælo & in Terrâ, & alibi, dominabitur à Mari usque ad Mare, & à Flumine, usque ad Terminos*

Orbis Terrarum. Liber Sacrarum Cerimoniarum Ecclesiæ Rom. Romæ. 1560. Lib. 1. Tit. 7. De Ense benedicendo, p. 36. Col. 1.

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lenges as his Vicar. For unless this appear, all their pretences to such Power, (as Vicars of our B. Saviour) will be vain and irrational; it being impossible that the Pope or Peter should derive from him that Power which he himself neither had, nor ever here on Earth exercis'd.

These are the Foundations upon which the Papal Monarchy (Spiritual and Temporal) is built; and if these fail, the whole Fabrick will and must fall; and therefore they are concern'd, by some real and rational proof, to make them good. Now if our Adversaries can and will make it appear, from Sacred Scripture, that Peter ever had or exercis'd such a Power, as is pretended; that it was not personal in him, but to be transmitted to his Successor; that he was 25. years Bp. of Rome, and actually transferred that Power to his Successor there; or that our B. Saviour ever had or exercis'd such a terrene & temporal Power, as they pretend the Pope (as his Vicar) has from him: I say, let them make all, or any one of these Particulars appear from Scripture, and I will confess, and retract my error. Nor is the Condition unjust or unequal, when I require Scripture proof. For they themselves constantly affirm that the Pope has right to his Monarchical Supremacy Jure Divino; by the Constitution of our B. Saviour, and Divine Right; and this their Popes, Canonists and Divines (with great noise and confidence, but no reason) endeavour to prove from Scripture, miserably mistaken and misapply'd. I know, that their late (m) Jesuitical Methodists (so much (n) magnify'd by their Party) require of Protestants to confute their Popish Doctrines (Transubstantiation, the Sacrifice of the Mass, Purgatory, &c.) by express words

(m) Vide Methodum Veroniam, seu modum, quo quilibet Catholicus potest Solis Bibliis, Religionis præsentis Ministrum evidentè mutum reddere, &c. Authore Francisco Verono Parisiensis, Soc etatis Jesu Theolog. Colon. Agrip. 1610. Vide Jac. Masenij meditatam Concordiam Protestantium cum Catholicis, ex verbo Dei. Edit. Colon. 1661.

(n) Francisc. Veroni. Scientiam, è doctissimâ Societate Jesu prodeuntem, veneramur, sententiam libenter sequimur, & labores, optimo successu à Deo donatos, honoramus. Adrian. & Petrus Wakenburch in Exam. Princip. fidei, &c. Exam. 3. S. 1. num. 3. p. 111.

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words of Scripture) not admitting of Consequences, however deduced from plain Texts as Premises. This method of theirs (being irrational and (o) demonstrated so to be) I shall not tie them too: But if they can prove any of the aforesaid Positions by the exprefs words of Scripture, or by good Consequences deduced from it, or (what they pretend to) Universal and Apostolical Tradition; I shall admit the proof. Nay, I shall make our Popish Adversaries two further, and (if that be possible) fairer Offers.

1. Let them prove by any just and concluding reason whatsoever, that any Christian Church in the World acknowledg'd, or the Church of Rome herself assumed and publickly pleaded for such a Papal Supremacy, as (p) now they pretend to, for 1000. years after our B. Saviour; and (for my own part) I will confess and retract my Error.
2. Let them prove, by any such concluding reason, that any Church in the World (Eastern or Western, Greek or Latin) did acknowledge (what now the Pope and his Party so earnestly and vainly contend for) the Popes Infallibility, and his Supremacy over all General Councils, for 1500 years after our blessed Saviour; and for my part, Cedat Jūlus Agris, manus dabimus captivas, I will retract what here I have affirmed, and be (what I hope I never shall be) their Proselyte.

To Conclude, I have no more to say, (my Adversaries will think I have said too much) save only to desire the Readers, who sincerely and impartially desire truth and satisfaction, to read and consider the Margent as well as the Text. In this, they

(o) Vide Disput. de fidei ex scripturis demonstratione, contra novam nonnullorum Methodum, Per Joh. Dallazum. 8^o. Geneva, 1610.

(p) They do now pretend to potestatem Summam Temporalem; as the Book of their Sacred Ceremonies (a little before cited) tells us, That our blessed Saviour gave Peter (and in him the Pope) *caelestis & Terreni Imperij Jura*. Can. Omnes, 1. Dist. 22. Power to depose Kings and Emperors, absolve their Subjects from Oaths of Allegiance, and dispose of their Dominions. Plat. in vita Greg. 7. Conc. Lateran. sub Innocent. 3. Can. de Hæret. 3. Hence it was, that Bonif. 8. (that Prodigy of Antichristian Pride and Impiety) in the Solemn Jubilee shewed himself to the People the first day in his Pontificalibus, and the next day, *Imperiali habitu*, Intula Cæsa-

rea Insignis, gladium ante se nudatum jussit deferri & sedens alta voce testatur; Ecce duo gladij. Vide Paralip. ad Chron. Urspergen. ad An. 1294. p. 344.

have

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(a) It is notoriously known how many Decretal Epistles have been forged, and fathered upon the Ancient Bishops. I shall only instance in the fifth Epistle of that pious Pope and Martyr, *Clemens* the first; in which he pleads for a community of all things in the world, even of wives. *Communis usus Omnium, quæ sunt in hoc mundo, Omnibus esse Debit. In Omnibus Sunt Sine Dubio, & Conjuges.* *Joh. Sichardus* and *James Merlin* have that Epistle, and those very words; and *Gratian* has refer'd them into the Canon Law. *Can. dilectissimis. 2. Caus. 12. Quæst. 1.* and there they are still in all the Editions of that Law, even that corrected and

approved by Pope *Gregory* the Thirteenth. (b) I shall instance only in one, the 28. Canon of the Council of *Chalcedon*, as it is shamefully corrupted in *Gratian*. *Can. Renovant. 6. Dist. 22.* where, 1. It is in the Original, *ὁ ἐξ ἡμῶν, δεξιμὸς, statuiamus*; for which *Gratian* has, *Petimus*. 2. In the Original Canon, it is *πρεσβυτέρα* "Pwun, Senior Roma; but *Gratian* has Superior Roma. 3. In the Original, it is, *ἴσα πρεσβεία, Aequalia Privilegia*; But *Gratian* has *Similia privilegia*: as being unwilling that *Constantinople* should have equal privileges with *Rome*. 4. In the Original Canon, it is — *ὡς ἐν τοῖς Ἐκκλησιαστικαῖς, &c.* That *Constantinople* should be equal to *Rome*, in Ecclesiastical Matters, etiam in Ecclesiasticis. But *Gratian* (in contradiction to the Canon) says, *Non tamen in Ecclesiasticis, &c.* So it was in *Gratian*, in the old Editions; only in the later Editions of *Gratian* (*An. 1612, 1618, 1661, &c.*) this last corruption is acknowledg'd, and (which is not usual) mended, But other corruptions remain still, in their last and best Editions of *Gratian*.

their

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their Errors) against Protestants who well know, and (as many sober men of their own Communion) justly condemn such impious Roman Arts — *Nec tali auxilio, nec defensoribus istis Christus eget. Truth needs no such forg'd and false Medium's to maintain it; nor will any honest man use them. Sure I am, I have not, in this Discourse, built the truth of my Positions upon the Testimonies of our own Protestant Authors, (knowing that our Adversaries would with scorn reject their Testimony) nor of any supposititious or spurious ones. The Testimonies and Proofs I have quoted, and rely upon, are drawn from Scripture, the genuine Works of the ancient Fathers and Councils, or (which ad hominem, must be valid) from their own Councils, the Popes Bull, their Canon Law, their Casuists, School-men, Summists, the Trent Catechism, the Book of the Sacred Ceremonies of the Roman Church, their approved and received Publick Offices, (such as their Missal, Breviary, Ritual, Pontifical, &c.) which Authorities (if I do not misquote, or mistake their meaning) are, and (to them) must be just proofs of those Positions for which I have produced them. But let the Evidence of the Testimonies, and the Authority of the Authors quoted, be what it will; I have little hope, that they will gain any assent from our Adversaries; so long as they believe the Infallibility of their Pope and Church, and their Learned Men are solemnly sworn, firmly to believe their new Trent Creed (the whole Body of Popish Errors) to their last breath, and to Anathematize and damn what Doctrine soever contradicts it. For while they are*
possess'd

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possess'd with these Principles, it may be truly said of them, what was said of the Luciferian Hereticks in St. Hierome——Facilius eos Vinci posse, quam persuaderi, you may sooner baffle, than persuade them: They will (in despite of Premisses) hold the Conclusion; nor shall the clearest demonstration overcome their blind Zeal and Affection to their Catholick Cause. However that God Almighty would be graciously pleased to bless us and them, with a clear knowledge of Sacred Truth, with a firm belief, and (in dangerous times) upon undaunted and pious profession of it, is and shall be the Prayer of

Thy Friend and Servant

Off. 3.
1689.

in Christ

T. L.

The

The Damnation and
Excommunication
of *Elizabeth* Queen
of *England*, and her
Adherents, with an
Addition of other
punishments.

*Damnatio & Excom-
municatio Elilabe-
thæ Reginæ Angliæ,
eique Adhærentium,
cum aliarum pœna-
rum Adjectione.*

Pius Bishop, Servant to
God's Servants, for a
perpetual memorial of
the matter.

*Pius Episcopus, Servus
Servorum Dei, ad per-
petuam Rei memori-
am.*

HE that reigneth on
high, to whom is
given all Power in
Heaven & in Earth, commit-
ted one Holy, Catholick
and Apostolick Church (out
of which there is no Salvati-
on) to one alone upon Earth,
namely, to *Peter* the Prince
of the Apostles, and to *Pe-
ter's* Successor the Bishop of
Rome, to be governed in ful-
ness of Power. Him alone he
made Prince over all People,
and all Kingdoms, to pluck
up, destroy, scatter, consume,
plant and build, that he may
contain the faithful that are
knit together with the band

REgnans in Excelsis,
cui data est Omnis in
Cælo & in Terra Po-
testas, unam Sanctam, Catho-
licam & Apostolicam Ecclesi-
am (extra quam nulla est salus)
soli in terris, videlicet, A-
postolorum Principi Petro, Pe-
trique Successori Romano Pon-
tifici, in Potestatis plenitudine
tradidit Gubernandam. Hunc
unum super omnes Gentes, &
omnia Regna Principem consti-
tuit, qui evellat, destruat, dis-
spet, disperdat, plantet, & æ-
dificet, ut fidelem populum, mu-
tue Charitatis nexu constri-
ctum, in unitate Spiritus
contineat, salvumque & in-

D of

of Charity, in the Unity of the Spirit, and present them spotless, and unblameable to their Saviour.

S. I. In discharge of which Function, we which are by God's goodness called to the Government of the aforesaid Church, do spare no pains, labouring with all earnestness, that Unity, and the Catholick Religion (which the Author thereof hath for the trial of his Children's Faith, and for our amendment, suffered to be punished with so great Afflictions) might be preserved uncorrupt: But the number of the ungodly hath gotten such power, there is now no place left in the whole World, which they have not assayed to corrupt with their most wicked Doctrines: Amongst others, *Elizabeth*, the pretended-Queen of *England*, a Slave of Wickedness, lending thereunto her helping hand, with whom, as in a Sanctuary, the most pernicious of all men have found a Refuge. This very Woman having seized on the Kingdom, and monstrously usurping the place of Supream Head of the Church in all *England*, and the chief Authority and Jurisdiction thereof, hath again brought back the said Kingdom into miserable destruction, which was then newly reduced to the Catholick Faith and good Fruits.

S. I. Quo quidem in munere obeundo, Nos ad prædictæ Ecclesiæ gubernacula Dei Benignitate vocati, nullum laborem intermittimus, omni operâ contendentes, ut ipsa Unitas, & Catholica Religio (quam illius Auctor ad probandam suorum fidem, & correctionem nostram, tantis procellis consiliari permisit) integra conservetur. Sed Impiorum numerus tantum potentia invaluit, ut nullus jam in Orbe locus sit relictus, quem illi pessimis doctrinis corrumpere non tentarint, adnitenes inter ceteros flagitiorum servâ Elizabeth, præsensâ Angliæ Reginâ; ad quam, veluti ad asylum, omnium infestissimi profugium invenerunt. Hæc eadem, Regno occupato, supream Ecclesiæ capitis locum, in omni Angliâ, ejusque præcipuam Auctoritatem atque Jurisdictionem monstruose sibi usurpans, regnum ipsum jam tum ad fidem Catholicam & bonam frugem reductum, rursus in exitium miserum revocavit.

§. 2. For having by strong hand inhibited the exercise of the true Religion, which *Mary* lawful Queen of famous memory, had by the help of this See restored, after it had been formerly overthrown by *Henry* the Eighth, a Revolter therefrom; and following and embracing the Errors of Hereticks, she hath removed the Royal Council consisting of the English Nobility, and filled it with obscure men, being Hereticks, oppressed the Embracers of the Catholick Faith, placed impious Preachers, Ministers of Iniquity, abolished the Sacrifice of the Mass, Prayers, Fastings, Choice of Meats, Unmarried Life, and the Catholick Rites and Ceremonies. Commanded Books to be read in the whole Realm containing manifest Heresie; and impious Mysteries and Institutions, by her self entertained, and observed according to the Prescript of *Calvin*, to be likewise observed by her Subjects; presumed to throw Bishops, Parsons of Churches, and other Catholick Priests, out of their Churches and Benefices; and to bestow them and other

§. 2. *Usu namque vera Religionis, quam ab illius desertore Henrico VIII. olim everfam, Clara M. m. Maria Regina legitima, hujus Sedis Præsidio reparaverat, potenti manu inhibito, secutisque & amplexis Hereticorum erroribus, Regium Consilium ex Anglicâ Nobilitate confectum diremit, illudque obscuris hominibus Hereticis complexvit, Catholice Fidei cultores oppressit, improbos Concionatores, atque Impietatum Administros reposuit, Missæ Sacrificium, Preces, Jejunia, Ciborum dilectum, Ritusque Catholicos abolevit. Libros manifestam Heresim continentes, toto Regno proponi, impia Mystéria, & instituta ad Calvinî Præscriptum à se suscepta, & observata, etiam à subditis observari mandavit. Episcopos, Ecclesiarum Rectores, & alios Sacerdotes Catholicos. suis Ecclesiis, & Beneficiis ejicere, ac de illis & aliis Ecclesiasticis rebus in hæreticos homines disponere, deq; Ecclesiæ causis decernere ausa, Prælati, Clero, & Populo, ne Romanam Ecclesiam agnoscerent, neve ejus Præceptis, Sanctionibusque Canonicis obtemperarent, Interdixit; plerosque in nefarias leges suas venire, & Romani Pontificis Auctorita-*

Church Livings upon Hereticks, and to determine of Church Causes, prohibited the Prelates, Clergy, and People to acknowledge the Church of *Rome*, or obey the Precepts and Canonical Sanctions thereof; compelled most of them to condescend to her wicked Laws, and to abjure the Authority and Obedience of the Bishop of *Rome*, and to acknowledge her to be sole Lady in Temporal and Spiritual matters, and this by Oath; imposed Penalties and Punishments upon those which obeyed not, and exacted them of those which persevered in the unity of the Faith and their Obedience aforesaid, cast the Catholick Prelates and Rectors of Churches in Prison, where many of them, being spent with long languishing and sorrow, miserably ended their lives. All which things, seeing they are manifest and notorious to all Nations, and by the gravest Testimony of very many so substantially proved, that there is no place at all left for Excuse, Defence, or Evasion.

§. 3. We seeing that impieties and wicked actions are multiplied one upon another; and moreover, that the persecution of the faithful, and affliction for Religion, groweth every day heavier and heavier, through the

tem atque obedientiam abjurare; seque solam, in Temporalibus & Spiritualibus Dominam agnoscere iurjurando coegit; poenas & supplicia in eos qui dicto non essent Audientes, Imposuit, easdemque ab iis, qui in unitate fidei, & prae dicta Obedientia perseverarunt, Exegit. Catholicos Antistites, & Ecclesiarum Rectores in vincula coniecit, ubi multi diuturno Languore & Tristitia Confecti, Extremum vita diem misere finiverunt. Quae omnia cum apud Omnes Nationes perspicua & notoria sunt, & gravissima quamplurimorum Testimonio, ita comprobata, ut nullus omnino locus Excusationis, Defensionis, aut Tergiversationis relinquatur.

§. 3. Nos multiplicantibus aliis atque aliis super alias Impietatibus, & facinoribus, & praeterea fidelium persecutione, Religionisque afflictione, impulsu & Opera d. Elizabeth quotidie magis Ingravescente, quoniam illius animum ita obfirma-

Instigation and Means of the said *Elizabeth*; because we understand her mind to be so hardned and indurate, that she hath not only contemned the godly Requests and Admonitions of Catholick Princes, concerning her healing and conversion, but also hath not so much as permitted the Nuncios of this See, to cross the Seas into *England*; are strained of necessity to betake our selves to the Weapons of Justice against her; not being able to mitigate our sorrow, that we are drawn to take punishment upon one, to whose Ancestors the whole State of Christendom hath been so much bounden. Being therefore supported with his Authority, whose pleasure it was to place Us (though unable for so great a burthen) in this Supream Throne of Justice, we do out of the fulness of our Apostolick Power; declare the aforesaid *Elizabeth*, being an Heretick, and a favourer of Hereticks, and her Adherents in the matters aforesaid, to have incurred the sentence of Anathema, and to be cut off from the Unity of the Body of Christ.

tum atque induratum Intelligimus, ut non modo pias Catholicorum Principum de sanitate & conversione, preces, monitionesque contempserit, sed ne hujus quidem sedis ad ipsam hac de causa Nuncios in Angliam trajicere permiserit; ad Arma Justitiæ contra eam de necessitate conversi, dolorem lenire non possumus, quod Adducamur in unam animadvertere, Cujus majores de Republicâ Christianâ tantopere meruere. Illius itaque Auctoritate sussulti, Qui Nos in hoc Supremo Justitiæ Throno, licet tanto Oneri Impares, voluit Collocare, de Apostolicæ potestatis plenitudine declaramus prædictam Elizabeth Hereticam, hereticorumque fauricem, eique adhaerentes in prædictis, Anathematis sententiam incurrisse, esseque à Christi Corporis unitate præcisos.

§. 4. And moreover, we do declare Her to be deprived of her pretended Title to the Kingdom aforesaid, and of all Dominion, Dignity, and Priviledge whatsoever.

§. 4. *Quin etiam ipsam prætenso Regni prædicti jure, necnon omni & quocunque Dominio, Dignitate, Privilegioque privatam.*

§. 5.

§. 5. And also the Nobility, Subjects, and People of the said Kingdom, and all others, which have in any sort sworn unto her, to be for ever absolved from any such Oath, and all manner of Duty, of Dominion, Allegiance, and Obedience; As we also do by Authority of these Presents absolve them, and do deprive the same *Elizabeth* of her pretended Title to the Kingdom, & all other things above said. And we do Command and Interdict all and every the Noblemen, Subjects, People, and others aforesaid, that they presume not to obey her, or her Monitions, Mandates, and Laws: And those which shall do the contrary, We do innodate with the like Sentence of Anathema.

§. 6. And because it were a matter of too much difficulty, to convey these Presents to all places wheresoever it shall be needful; our will is, that the Copies thereof, under a publick Notaries hand, and sealed with the Seal of an Ecclesiastical Prelate, or of his Court, shall carry altogether the same Credit with all People, Judicial and Extra-judicial, as these Presents should do, if they were exhibited or shewed. Given at *Rome*, at *St. Peters*, in the Year of the Incarnation of our Lord, 1570. the Fifth of the Calends of *May*, and of our Popedom the Fifth year.

§. 5. Et etiam Proceres, subditos, & populos dicti Regni, ac ceteros omnes qui illi quomodocunque juraverunt. A Juramento hujusmodi, ac omni prorsus Domini, Fidelitatis, & obsequii debito, perpetuo absolutos, prout Nos illos Presentium Auctoritate absolvimus, & privamus eandem *Elizabeth* pretenso Jure Regni, aliisque Omnibus supradictis. Precipimusque & Interdicimus Universis & singulis proceribus, subditis, populis, & aliis predictis, ne illi ejusve monitis, Mandatis, & Legibus audeant obedire. Qui secus egerint, eos simili Anathematis Sententia innodamus.

§. 6. Quia vero difficile nimis esset, Praesentes quocunque illis Opus erit perferre, volumus, ut eorum exempla, Notarij publici manu, & Prelati Ecclesiastici, ejusve Curiae Sigillo Obsignata eandem illam prorsus fidem in Judicio, & extra illud, ubique Gentium faciant, quam ipsae Praesentes facerent, si essent exhibitae vel offensa. Dat' Romae, apud Sanctum Petrum, Anno Incarnationis Dominicae 1570. 5. Cal. Maij Pontificat' nostri Anno 5.

SOME
ANIMADVERSIONS
AND
OBSERVATIONS

Upon the Impious

Damnation and Excommunication

Extat hæc Bulla in
Bullario Romano.
Romæ 1638. Tom.
2. pag. 229.

O F

Q. Elizabeth

B Y

PIUS V. *Anno 1570.*

BEfore I come to a particular and distinct Examination of the several Parts and Paragraphs of this Impious Popish Bull, I shall in general observe,

I. That *Pius V.* was not the first or only Pope, who usurped this Extravagant and Antichristian Power over Kings and Emperors; to damn, depose,

Observ. I.

(a) Carolus Sigonius de Regno Italiae, lib. 3. pag. 58.

(b) Omnium Consensu, omnes qui Imaginibus venerationem negarent, damnati; & Philippicus ipse Nominatim, Dico in eum composito Carmine, Poenis Inferorum devotus. ibid.

(c) Car. Sigonius de Regno Italiae. lib. 9. p. 219. Extabant præclara Gregorij 2. & 3. exempla, qui Leoni Italico Imperatori, Sacris interdiceret, & Jurata Italiae obedientia spoliare non dubitarent, uno eo crimine, quod Imaginibus se inimicum præbisset.

(d) Gregorius 3. Leonem Imperio & Communione fidelium privat. Plat. in vita Gregorij 3.

(e) Zacharias Papa Regem Francorum, non tam pro ejus Iniquitatibus, quam quod erat inutilis deposuit: & Francigenas à juramento fidelitatis absolvit. Gratian. Can. alius.

Caus. 15. Quæst. 6.

(f) Non quod insufficientes sed quod dissolutus erat cum mul-

teribus, & effeminatus. Gloss. ibid. verbo Inutilis. (g) Gloss. ibid. verbo Alius:

pose, and deprive them of all their Royal Rights and Imperial Jurisdiction; for both his Predecessors and Successors approved, and with prodigious pride and impiety, exercis'd such Power. That this may appear, I shall give the Reader some instances, extant upon Record, in their own Popish Annals and Histories.

1. Pope (a) Constantine in a Council of Italian Bishops (it was about the Year 714.) Anathematise's all who deny'd the worshipping of Images, and (b) particularly, and by name damns the Emperor Philippicus to the Torments of Hell. So Carolus Sigonius tells us, and Martinus Polonus, and the Fasciculus Temporum concur with him.
2. After Pope Constantine, Gregory the second, and Gregory the third, succeed (c); and both of them Excommunicate the Emperor Leo Isaurus, for this only Crime, because he was against worshipping of Images; and though the Italians had sworn Allegiance to him, yet they null that Oath: And the Historian commends these Actions of those two Popes, as excellent Examples for Posterity. And Platina says, that Gregory the third (d) Excommunicated the Emperor Leo, and deprived him of his Empire.
3. To Gregory the third, succeeded Pope Zachary, and (if Gratian say true) he (e) deposed Childericus King of France, and absolves his Subjects from their Oaths of Allegiance, and gives his Kingdom to Pipin: And this he did, not for the great Crimes of Childeric, but because he was unprofitable, and unfit for the Government; not that he was Insufficient (says the (f) Gloss) but because he was Effeminate, and dissolute with Women. And from this Canon, Joh. Semeca (the Glossator) infers, That the Pope may depose the Emperor, and proves it by citing other Canons; And by the Authority of Pope (g) Gelasius, who tells Anastasius the Emperor, that he had power to Depose him, and proves it from the Example of this Pope Zachary. I know, that what Gratian, and

the Canonist, say, of Pope Zachary's Deposing Childeric, is evidently untrue, (and by many (b) demonstrated to be) yet it stands uncensur'd in their last and best (i) Edition of the Canon Law, which Pope Gregory. XIII. (k) approved and publish'd, as most correct. And they further tell us, That Clement. VIII. published an (l) Exact Correction of all the Glosses and Additions to the Canon Law, and yet this of Pope Zachary's deposing Childeric (and, what the Gloss says of it) is neither left out, nor any way censur'd. Whence it is evident, that they approve the Doctrine of deposing Kings, and (having no just reason for it) forge Instances to prove it.

4. Pope Hildebrand, or (m) Gregory. VII. deposeth the Emperor Henry IV. by the Authority given (n) by God, (as he says) of binding and loosing both in Heaven and Earth; And then he (o) absolves his Subjects from their Oath of Fidelity, and then prohibits them to obey him. This Bull is dated at Rome, Anno Domini 1075. and five years after he Excommunicates, and Deposeth him again 1080. And implores the Assistance of Peter and Paul, in this his Excommunication and Deposition of the Emperor; that the World may (p) know, that as they have power to bind and loose in Heaven; so they have power on Earth to give and take away Empires, Kingdoms, Principalities, Dukedoms, Earldoms, and (according as they shall deserve, and he is (q) Judge of that) the possessions of all men. This power he says, Peter had; and so he, and the Bishops of Rome have it too, and that from God, as Vicars of Christ, and Peter's Successors. And so by this most Erroneous and Impious Doctrine, the Popes have a Power (which neither Peter, nor any, nor all the Apostles ever had) to dispose of all mens Temporal Estates in the World, whether they be Supream or Subjects.

Comitatus, & Omnium Hominum possessiones, pro meritis tollere, unicuique In dicto Bullario Roman. Bulla Excommunicationis. Hen. 4. §. 10. p. 51. Col. 1. Pontificem Supremum in Ecclesiâ Dei Judicem. Ita Gregorius. 13. in Bulla data Romæ. 8. Apr. 1575. In Ecloge Bullarum Lugdunl. 1582. p. 359. Col. 2.

(b) Vid. Joh. Launoium Epist. Tom. 7. p. 117, 118, &c. & p. 245, 246, &c. Hottomanni Franco-Galliam, c. 13. p. 96, 97, 98.

(i) Vid. Edit. Paris 1612 & 1618.

(k) Vid Bullam Gregorij. 13. dat. Romæ. 1. Die Julij. 1580.

(l) Vide Indicem Librorum Prohibitorum Lusitanicum Olyssipone, 1624. p. 350 in Carolo Molinao.

(m) Vide Bullarium Romanum Romæ. Anno 1638. Tom. 1. p. 49.

(n) Potestate à Deo data Ligandi & Solvendi in Cœlo, & in Terra. Ibid.

(o) Omnes Christianos à vinculo Juramenti, quod sibi faciunt, aut faciunt, absolvo, & ut nullus ei serviat, sicut Regi, interdicto. Ibid. §. 1.

(p) ut Mundus intelligat, quia si potestis in Cœlo ligare & solvere, potestis in Terra Imperia, Regna, Principatus, Marchias, Ducatus,

Concedere. In dicto Bullario Roman. Bulla Excommunicationis. Hen. 4. §. 10. p. 51. Col. 1.

(q) Sive Roman. Pontificem Supremum in Ecclesiâ Dei Judicem. Ita Gregorius. 13. in Bulla data Romæ. 8. Apr. 1575. In Ecloge Bullarum Lugdunl. 1582. p. 359. Col. 2.

(r) Vide Bullam. 13. Gregorii. 5. datum Romæ. Anno 1239. In Bullario Romano, Tom. I. p. 89. 90.

(f) Vid. Constitutionem Ejus 3: dat. Lugduni 1245. In Bullario Romano, Tom. I. p. 94. 95.

(t) Damnatio & Excommunicatio Friderici. 2. Ibidem.

(u) Cum Fratribus & Sacro Concilio, deliberatione diligenti habitâ. 1b. distæ Constitutionis. §. 6. Bullarij dicti. p. 95. Col. I. lin. ultimâ.

(x) Non sine Omnium Audiencium & Circumstantium stupore & horrore. Matth. Paris in Hen. 3. ad Annum 1245. p. 668. lin. 33.

(y) Fredericum Omnium Consensu Imperio & Regnis privavit. Platina. in vita Innocentij. 4. p. 209. Col. I. Edit. Col. Agripp 1626. (z) Quem (Fridericum) Concilium generale Lugdunense Cassaverat & condemnauerat. Matthew Paris in Hen. 3. ad An. 1250. p. 773. lin. ultimâ. (a) A nonnullis affirmativè dicebatur, quod Dominus Papa scitenter & super Omnia desiderabat, Fridericum (quem magnum Draconem vocabat) pessundare, ut ipso suppeditato & conculcato, Reges Francorum & Angliæ, aliosque Christianitatis Reges, (quos omnes Regulos & Serpenticulos esse dicebat) facilius, Exemplo dicti Friderici perterritos, Conculcaret, & Bonis suis, ac Prelatos eorum, ad Libitum spoliaret. Matth. Paris. in Hen. 3. additum Annum 1250. p. 774. lin. 2. &c.

5. After this, Pope Gregory. IX. (r) Excommunicates the Emperor *Friderick*. II. Absolves his Subjects from their Oaths of Allegiance, lays an Interdict on all his Cities, Castles, and Villages, Excommunicates all that favour him, or any way assist or obey him, commands the *German* Bishops (upon pain of Excommunication) solemnly to publish this Excommunication with all their Impious Solemnities, ringing of Bells, lighting and then extinguishing Candles, &c.

6. After this, Pope (f) *Innocent* IV. (in the like form) Excommunicates and Deposes the said *Frederick*. The Lemma or Title prefix'd to the Bull is thus (t) *The Damnation and Excommunication of Frederick. II. &c.* And lest this might be thought a rash and inconsiderate Act of the Pope, he himself tells us, That (u) *he did diligently deliberate about it, with his Brethren* (the Cardinals he means) *and the Sacred Council*, the General Council of *Lions.*) I know, that *Matthew Paris* says, that he publish'd that Excommunication in that Council, not without the (x) *Horror and Amazement of all who heard it.* But *Platina* tells us, That it was done by the (y) *general and concurrent consent of the Council.* And *Innocent* himself expressly says, That it was done (*Frederick* Excommnicate) by the (z) *Council it self*; (and therefore the Major part must concur) and if it was not so, that Pope was not only fallible, but actually false: And it is a considerable Observation which *Matthew Paris* has, (and therefore I shall not omit it) when he tells us — *That some did positively affirm*, (and he believed it) that (a) *Innocent. IV. did above all things earnestly desire to ruin the*

Emperor Frederick, (whom he called the great Dragon) that, he being trampled upon, the King of France, England, and other Christian Kings, (whom he call'd diminutive Kings, and little Serpents) affrighted with the sad Fate of Frederick, might more easily be kept under, and they and their Prelates spoiled of their Goods, and by him plundered. So that although he, and other Popes did pretend, (as appears by their Bulls) that they deposed Kings for the Extirpation of Heresie, the Preservation of the Catholick Faith, and Christian Religion; yet 'tis evident to any intelligent and impartial Judge of their Actions, that it was their prodigious ambition and covetousness, their inordinate and erroneous desire of Dominion, of Rule and Riches, which made them usurp and exercise a power to depose Kings and Emperors, which St. Peter (from whom they pretend to have it) never had, nor pretended to.

7. Pope Paul. III. (b) Excommunicates, Curses, Deposes and Damns Henry. VIII. of England, and all who adhere to him, favour or obey him; absolves his Subjects from all Oaths of Allegiance; commands them all, under pain of Excommunication, not to obey him, or any (c) Magistrate or Officer under him; nor to acknowledge the King or any of his Judges or Officers to be their Superiors. And further (with a strange Impiety and Impudence) he declares King Henry and his Complices and Favourers and their Children and Descendents to be Infamous, incapable to be Witnesses, make Wills, or be Heirs to any; Incapable to do any legal Act, and that in any Cause (d) of Debt, or any other Cause Civil or Criminal, none should be bound to answer them, and yet they bound to answer every body. And to omit the rest, (for I shall at the end of these Observations, set down the whole Bull) he commands the (e) Ecclesiasticks (Secular and Regular) to quit the Kingdom, and not to return, till the Persons Excommunicate, de-

(b) Vide Bullam. 7. Pauli. 3. dat. Romæ. 3. Cal. Sept. Anno. 1533. In Bullario Romano. Tom. 1. p. 514. Editionis Romæ. 1638.

(c) Mandantes, ut ab Henrici Regis, suorumque Officialium, Judicum & Magistratum quorumcunque Obedientiâ penitus & omnino recedant, nec illas in superiores recognoscant, neque eorum Mandatis Obtemperent. Dicitur Bullæ. §. 10.

(d) Et Nulli ipsius, sed ipsi aliis suis, sed ipsi aliis suis,

per (quocunque debito, & negotio, tam Civili, quam Criminali, de jure respondere teneantur. Ibid. §. 11. (e) Prælati quoque & cæteris personis Ecclesiasticis mandat sub penis in Bulla contentis, quatenus de Regno Angliæ discedant, nec revertantur, donec dicti Excommunicati, privati, maledicti, & damnati meruerint absolutionis Beneficium. Ibid. §. 13. p. 516.

prived, cursed and damn'd (the King and all his Loyal Subjects he means) be absolved from their Censures. This Bull, though fram'd and ready to be publish'd, yet the Execution of it was suspended for three years, and then actually published in the Year 1538. which was the fifth year of Pope *Paul. III.* as appears by the Date of it, in the afore said Bullary. And when it was published, as it was in it self highly Impious, so (to *Hen. VIII.* and his Loyal Subjects) it was ridiculous; and all the Effect it had was, that it increased their hate and contempt of the Antichristian pride and folly of its Author. It appeared (what indeed it was) *Brutum fulmen*, and that King had too great a courage and understanding, to be frighted with an *Ignis fatuus*, Papal Squibs, and Wild-fire, which could neither warm or burn him.

8. Lastly; as the Popes proceeding *Pius. V.* so those who followed, approved and (so far as they were able) put in practice that execrable Doctrine of Deposing Kings. Pope *Gregory. XIII.* did immediately succeed *Pius V.* and renues and confirms his Bull for deposing Queen *Elizabeth*, and absolving her Subjects from their Oaths of Allegiance (as is testified not only by (f) *Cambden*, but by the Romish Priests themselves, (the (g) Seculars, who seem'd most moderate) and in prosecution of that damnatory Sentence, the said Pope *Gregory* did constitute *Fitz-Gerald* (an *Irish* Rebel against the Queen) General of all the *Irish* Rebels; that so he and they by Fire and Sword might Execute the Sentence of those two Popes, deposing that Queen. This is expressly testify'd by *Fitz-Gerald* (h) himself, in an Edict publish'd by him, after he was General, declaring the Ju-

(f) *Cambdens Elizabeth. lib. 3. p. 360, 361. ad Annum 1588.*

(g) See a Book with this Title---- *Important Considerations &c. written by the Secular Priests here in England, printed Anno 1601. and reprinted with other*

Traacts, with this Title— A Collection of several Treatises concerning the Reasons and Occasion of Penal Laws, &c. London 1675. In which Collection, pag. 76. the Secular Priests tell us, that Pope Gregory. 13. did excommunicate Queen Elizabeth. (h) Gregorius. 13. in Ducem ac Generalem hujus belli Capitaneum, Nos Elegit, ut ex ipsius Diplomate constat: Quod tanto magis fecit, quia ejus Prædecessor Pius. 5. Elizabetham hæresum Patronam Omni Regia Potestate privaverat. Vid. Edictum Illustriss. D. Jac. Geraldini, de Justitia ejus belli, quod in Hibernia pro fide gerit. 'Tis Extant in the History of the Irish Rebellion, Lond. 1680. in the Appendix, p. 8.

stice of that *Irish War*, which (he says) was undertaken for the Catholick Faith, and restoring it in *Ireland*. To Gregory. XIII. *Sixtus Quintus* immediately succeeds, and confirms the damnatory Sentences of his two Predecessors, and (as he who well knew, tells us) *Excommunicates* and (i) *deposes the Queen*, *Absolves her Subjects from their Oaths of Fidelity*, and published a *Croisado*, as against *Turks and Infidels* (indeed as afterwards evidently appear'd against *England and Queen Elizabeth*) and gave (what he never had to give) *plenary Indulgence* to all who should assist in that War. Nor is this all; *Cardinal Allen* (k) writ a *Traiterous and Seditious Book*, to Exhort all the English and *Irish Papists*, to joyn with the *Spanish Forces* (against their *Queen and Country*) under the *Prince of Parma*: and *Pope Sixtus V.* sends *Allen* (with that Book, and his own Bull) into the *Low-Countries*, and there a great number of those Books and Bulls were Printed at *Antverpe*, to be sent into *England*. Were it necessary, many things now might be said, pertinent to this purpose; but (I suppose) the Instances already given, will be sufficient to convince *Intelligent and Impartial Persons*, That *Pope Pius. V.* was neither the first nor last, who usurped this Extravagant Power to Depose Princes; seeing several of his Predecessors and Successors, for above. 600. years, have owned, approved, and (as they had opportunity) put that Power in practise: This in General premis'd, I come now to consider the Bull of *Pius. V.* wherein he damns and deposeth *Queen Elizabeth*; wherein two things occur very considerable;

(i) *Cambdens Elizabeth. lib. 3. p. 360, 361.*

(k) *Cambden ibid. lib. 3. p. 364.*

1. The 'Εμψαρη, or Title prefix'd to the Bull.
2. The Particulars contain'd in it.

For the first; the Title prefix'd to the Bull is thus: —
—The Damnation of Elizabeth, &c. where, though *Damnation* may seem a very hard word (as indeed it is, in the sense they use it, as shall by and by appear) yet it is not unusual; but occurs in other Bulls of the like nature: So we find it
in

Observation.

(1) *Damnatio & Depositio Frederici.*

2. Vid. Bullarium Romanum, Romæ, 1638. Tom. 1. p. 94. Col. 7. Edita erat Bulla ista An. 1245.

(m) *Damnatio Hen. 8. ejusque Favorum, &c.* In Bullario Romano. ibid. p. 514. Col. 2. Edita dicta Bulla, Anno 1535. & postea 1538.

(n) Vid. Bullarium Romanum Lugduni. 1655. In 4. Tomis in Folio, & Eclogen Bullarum & motu propriorum P. i. 4. &c. Lugduni. 1582. 8°. & *Novam Collectionem*, &c. Eman. Roder. Turnoni. 1609. fol. where in that one Volume you have above. 500. Bulls, with the Names of 46. Popes, who published them.

(o) *Vide Constitut.* 22. Julij Papæ. 2. In Bullario Romano Tom. 1. p. 378. Et *Constitut.* 21. Gregorij. 13. In dicto Bullario Tom.

2. p. 348. vide *Extravag. Communes*, l. 5. Tit. 9. cap. *Unigenitus*. 2. (p) *Docuissimus cum* (Lutherum) *Luce clarius, Sanctos Rom. Pontifices Predecessores nostros, in suis Canonibus seu Constitutionibus Nunquam Errasse.* Vide Bullam Apostolicam Leonis. 10. contra *Errores Lutheri*, & sequacium. Dat. Romæ. 17. Cal. Julij, An. 1520. & *Pontificatus sui*, Octavo. Apud Pet. Crab Conc. Tom. 3. p. 715. &c. And his Predecessor, *Julius*. 2. says as much for the Church of Rome, — *S. Sancta Ecclesia Romana, Magistra fidei, omnium Errorum Expers, unica, immaculata*, &c. *Constitutio*. 27. Julij 2. data Anno. 1512. In Bullario Romano. Tom. 1. p. 384.

in the Bull of Pope *Innocent*. IV. wherein he Excommunicates the Emperor *Frederick*. II. For the *Lemma* or *Title* of that Bull is thus—(1) *The Damnation & Deposition of Frederick*. II. So in the Bull of Pope *Paul*. III. Excommunicating *Henry*. VIII. the Title prefix'd to it is—(m) *The Damnation of Henry*. VIII. and his *Favourers*, &c. So that *Pius*. V. *Damning Queen Elizabeth*, was not singular (though *Impious*) he had some of his Predecessors Forms to follow. I say, his Predecessors; for I do not find that any Bishops in the World (save those of *Rome*) ever used such *Unchristian*, and indeed *Anti-christian* Forms of Excommunicating and Damning Kings and Emperors. And it is observable, and well known to those who diligently read and consider the Papal Bulls now extant, (of which there is a vast (n) number) that the Popes of later Ages, when they go about to justify some extravagant Act of their usurped Power; they usually cite (o) the Bulls and Constitutions of their Predecessors, who had done the like; not for matter of fact barely; but to prove a Right; that because their Predecessors had done so formerly, therefore they (who succeeded in the same Power) might do it too. Now, although to argue thus, à *Facto ad Jus*, be evidently inconsequent and irrational: (no better than this ——— *Peter* (de facto) deny'd and forswore his Master: Ergo, His Successors (de jure) may do so too.) Yet, if their Principles were true, (as I suppose they may think them) such Arguing would be more concluding. For, Pope *Leo*. X. expressly (p) affirms, and publicly declares, in one of their General Councils, that it is more clear than light it self; *That none of his Predecessors, Popes of Rome, Did ever Err, in any of their Canons or Constitutions*. Now if this were true, (as

it is evidently false, and his Asserting it an Argument not only of his Fallibility, but of his great Error and Folly) *That none of his Predecessors ever Err'd*, then they might with more Security follow them; for certainly, it can be no great fault or danger to follow an unerring Guide. Especially if it be true which they tell us.

For 1. In their Laws and Canons, approved by their Supreme Authority, and retained in publick use in their Church, we are told, (q) *That all their Papal Sanctions are so to be received, as if the Divine Voice of Peter himself had Confirmed them*: This (as Gratian there tells us) was Pope Agatho's Sentence, and is Received into the Body of their Canon Law, Revised, Corrected, and Purged from all things Contrary to Catholick Verity: So (r) Gregory. XII. says, and confirms it. Whence it evidently follows; that (in Pope Gregory's Judgment) This Sentence of Agatho is not repugnant to Catholick Verity: And in the same place it is farther declared for Law, (Pope Stephen. I. is cited as Author of that Sentence) *That, (s) Whatever the Church of Rome does Ordain or Constitute, it is (withom all Contradiction) perpetually to be Observed.*

2. Though this be (beyond all truth and reason) highly erroneous; yet the Jesuits (of late) have gone much higher, and in their Claromont Colledge at Paris, publickly (t) maintain'd these two Positions. 1. *That our Blessed Saviour left Peter and his Successors, the same Infallibility, he himself had, so oft as they spoke à Cathedra.* 2. *That (even out of a General Council) he is the Infallible Judge in Controverses of Faith, both in Questions of Right and Fact.* This (as to the main of it, though Erroneous and Impious) is maintain'd by others as well as Jesuits. F. Gregory de Rives, a Capuchin Priest, tells us (and his Book is approved by the General, and several others of his Order, and by Father D. Roquet, a Dominican, and Doctor of Divinity,

ergo, in Eccles. Rom. Controversarum fidei Judex Infallibilis, etiam Extra Concilium Generale, tum in Questionibus Juris & Facti. Vid. Exposit. Theos. in Col. Claromontano proposita. 12. Dec. 1661.

(q) *Sic Omnes Apostolicæ Sedis Sanctiones accipiendæ sunt, tanquam Ipsius Divini Petri voce Firmatæ sint.* Can. sic Omnes 2. dist. 19. & Ibid. Can. 3, 4, &c.

(r) *Vide Bullam Greg. 13. datam Romæ. 1. Jul. 1580. Jur. Can. præfixam.*

(s) *Quicquid Statuit, Quicquid Ordinât Romana Ecclesia, Ab Omnibus perpetuo & Irrefragabiliter est Observandum.* Ibid. Can. Enim vero. 4. Dist. 19.

(t) *Christum ita Caput Ecclesiæ Agnoscimus, ut illius regimen, dum in Cælos abiit, primum Petro, dein successoribus commiserit, & eandem quam habebat Ipse Infallibilitatem, concesserit, quoties ex Cathedra loqueretur. Datur,*

Concilium Generale,

(u) Si Christi Auctoritas non penderet à Concilio, si adhuc in terris viveret, sed Omni Concilio Major esset. Eadem Ratione, & Pontificis Auctoritas, quæ ipsius Christi Vicaria est, Concilio superior est. --- Privilegium infallibilis veritatis, non Concilio, sed Pontifici à Christo Collatum est. Luc. 22. 32. Gr. de Rives Epitome Concil. in Principio prælud. 5.

(x) Ecclesia Romana est Index controversarum in Rebus Fidei, & Ipsius Determinationes sunt De Fide. Ibid. Prælud. 9. Edit. Lugd. Anno. 1663.

(y) Verbum Dei, vel est Scriptum in Scripturis: vel non scriptum, Traditiones: vel Explicatum, cum dubia in verbo Scripto aut Tradito Explicantur. Quod fit præsertim per Papam, seu Extra Concilia, seu in Conciliis.

Isque modus ultimus Magis probatus est, & Majori suavitatis ei Plures acquiescunt, ut nihil ulterius Contendendum existiment. Lud. Bail in Prin. Apparatus ad summam Conc. De triplici verbo Dei. (z) Que cum ita sint, nec Nos debemus vereri ejus ductum sequi, In Doctrinâ Fidei & Morum, ejus Judicio Nos sistere, & scripta Omnia corrigenda submittere. Idem in Calce præfationis ad Lectorem, Tom. 1. præfixam. (a) Vide Aquinatem. 2. 2. Quæst. 11, Art. 3. utrum Heretici sint tollerandi? negat. & ibid. Quæst. 12. Art. 2. utrum Princeps propter Apostasiam à fide, amittat Dominium in Subditos, ita quod ei obedire non tenentur? He affirms it, and says — Eius Subditi à Dominio ejus & Juramento Fidelitatis (si sit Excommunicatus) Ipso facto liberantur.

&c.) (u) That as the Authority of Christ (our blessed Saviour) if he were now on Earth, were greater than all Councils, so by the same Reason, the Authority of the Pope (who is Christ's Vicar) is greater than all Councils too. That the Privilege of Infallibility was given to the Pope, not to Councils; and then Concludes, That the (x) Church of Rome (he means the Pope) is Judge of Controversies, and all her Definitions and Determinations are De Fide. Thus De Rives. And three or four years before him, Lud. Bail (a Parisian Doctor and Propenitentiary) expressly affirms, That the (y) Word of God is threefold. 1. His written Word in Scripture. 2. His unwritten Word, in the Traditions of the Church. 3. The Word Declared or Explain'd; when doubtful passages in Scripture or Tradition are explain'd, and their meaning determin'd by the Pope, whether in, or out of Councils; and this (he says) is the most approved way, in which men acquiesce, and think they need look no further. And hence he Infers, That seeing this is so; we (z) ought not to be afraid to follow the Pope's Guidance in Doctrines of Faith and Manners, but acquiesce in his Judgment, and submit all our writings to be Corrected by him. I neither will nor need Cite any more Authorities, to prove the aforesaid Particulars; That Their Popes may damn and Depose Kings and Emperors (especially if they be Hereticks) and think they have (as Christ's Vicars) a just Prerogative and Power to do it. Sure I am, that these Positions (though Erroneous and Impious) are generally maintain'd by the Jesuits, Canonists, (a) Schoolmen, and their Followers (which are very many) receiv'd into the Body of their Canon Law of their best, and (as they themselves say) their most Correct Editions, and approved, and (when they had opportunity) practis'd by (their Supream Powers) their

Popes and General Councils. I would not be mistaken; I do not say that all who now do, or for this Six hundred years last past, have liv'd in the Communion of the Church of Rome, either do, or did approve such Papal Positions or Practices. I know the *Sorbon* and *University of Paris*, and many in other Countries, have publicly Declared their disbelief and dislike of them; Especially in (b) *Germany*, in the time of *Hen. III. Hen. IV. Frederick II. &c.* not only private Persons, but some Synods declared the Papal Excommunications and Depositions of their Emperors, not only Injust and Impious, but Antichristian. I grant also, That *Father Caron* in his *Remonstrantiâ Hibernorum* (if some have rightly told the Number) has cited Two hundred and fifty Popish Authors, who deny the Popes Power to depose Kings: And though I know that many of his Citations are Impertinent; yet I shall neither deny nor doubt, but that there are many thousand honest Papists in the outward Communion of the Church of Rome, who dislike this Doctrine. But this will neither Justify or Excuse the Church of Rome, so long as her Governing and Ruling part publicly approves and maintains it. For, 1. Father (c) *Caron* himself tells us, that (notwithstanding his Book, and all his Authorities for Loyalty to Kings) *The Divines of Lozane*, *The Pope's Nuncio*, the Cardinals, four or five Popes, (*Paulus. V. Pius. V. Alexander. VII. Innocentius X.* (he might easily have reckon'd many more) did condemn his Doctrine, *The Inquisitors damn'd his Book*, and *his Superiors Excommunicate him*. 2. It is confessed, That the Supream Infallible Power of their Church, resides either in the Pope, or Council, or both together; And 'tis also certain, That their Popes, in their approved, and (in (d) publick use) received Canon Law, in their Authentick Bulls, (publish'd by themselves) in their General Councils (and (e) with their Consent) have approved, and (for these Six hundred years last past) many times

and Deposed that Emperor. *Matth. Paris* in *Hen. 3. Ad Ann. 1250. p. 773. lin. 58. 59.* And *Pope Pasch. 2.* tells us, that he Excommunicated the Emperor *Hen. 4. Judicio Totius Ecclesiæ. Carol. Sigonius de Regno Italiæ, l. 9. p. 237. lin. 18.*

(b) *Vid. Johan. Aventinum Annal: Bojorum. Lib. 5, 6, 7. Carol. Sigonum de Regno Italiæ. Matth. Paris &c. Ad An. 1078 p. 10, 11. & p. 13. lin. 1. & p. 658. lin. 30. & 773. lin. 49. & p. 774. lin. 1. 2. & p. 875. where R. Groshead (for his Tyrannical Usurpations) calls the Pope Antichrist.*

(c) *Remonstrant: Hibernorum, part. 1. Cap. 3. &c.*

(d) *Volentes Verba sunt Gregorius, Pape. 9. ut hac Tantum Compilatione Universi utantur, & in Judiciis & Scholis, &c. Bulla Greg. 9. Decretal. præfixa.*

(e) *Innocent. 4. Excommunicates Frederick. 2. in the General Council at Lyons, Omnium Consensu, &c. Platina in vita Innocent. 4. And Pope Innocent himself said constantly that the Council of Lyons Excommunicated*

practis'd this Doctrine of Deposing Kings ; nor has the Church of Rome (I mean the Governing and Ruling part of it) by any publick Act or Declaration disown'd or censur'd it, as doubtless she would, had she indeed disliked it. *Quæ non prohibet, cum possit, jubet.* If any man think otherwise, and can really shew me, that their Popes & General Councils have not formerly approved, or since have disown'd and disapprov'd this Doctrine : I shall willingly acknowledge my mistake, and be thankful to him for a Civility, which (at present) I really believe I shall never receive. However, *Grata supervenient quæ non sperantur.*

Observ. 3.

(f) *Damnum à demendo, quia damnum est Rei diminutio unde Damna Luæ, apud Gellium. Noct. Atticarum lib. 20. Cap. 8. And Varro; Damnum à demptione lib. 4. de Legibus. So Isidore lib. 5 Orig. cap. 22.*

(g) *Damnum est amissio eorum quæ habueras. Quintilianus Declamat. 120. And a good Lawyer tells me, that — Damnavit, est rem sine remedio sublevandi tormentis seu Ignominie sententialiter deputare. Panormitan. in cap. Damnanus. in. 2. Norab. de summâ Trinit. & fide Catholicâ.*

3. Seeing it is Evident that Pope *Pius. V.* (and his Predecessors in the like Cases) calls the Anathema and Curse contain'd in this Bull, *The Damnation of Q. Elizabeth* ; The next Query will be, What that hard word signifies, and what they mean by it, in their Bulls ? For the Solution of which doubt, and Satisfaction to the Query : 1. I take it to be certain and confess'd ; that the word *Damnum* (from whence *Damnation* comes) signifies a (f) *diminution*, or (g) *loss of some good things*, had and enjoyed before, or of a right to future good things, and then *Damnation* (as to our present Case) will be a judicial sentence, which (by way of punishment) imposes such loss and diminution. 2. As the *Damnum* or loss may be either of Temporal things here (as loss of Honours, Liberty, Lands or Life) or of Spiritual and Eternal things, (as Heaven and Salvation) hereafter ; so the *Damnation* also (according to the Nature of the sentence, and the mischief intended by it) may be Temporal or Eternal, or both ; if it penally inflict the loss both of Goods Temporal and Eternal. 3. I say then (and I hope to make it evident) that the mischief intended by this Papal Bull, and Excommunication (so far as the malice and injustice of an Usurped Power could) endeavoured to be brought upon that good Queen, was not only Temporal, but also Spiritual and Eternal. This the word *Damnation*, in the *Ἐμπεριαι*, or Title of the Bull, (in their Popish Construction) intends and signifies. For the Temporal mischiefs intended to be brought upon that good Queen,

Queen, there is no question; they are all particularly named in the Bull it self, as we shall see anon. For the Spiritual, that is, a seclusion out of Heaven and Happiness, and Eternal Damnation of Body and Soul; that these also were the intended and designed Effects of this Impious Bull and Excommunication, is now to be proved. And here it is to be Considered,

1. That they constantly say, and (having strong Delusion) possibly may believe it; That Hereticks (and such the Queen is declared to be in the Bull) dying Excommunicate, (as that Queen did, and all true Protestants do) are *Eternally Damn'd*. For, 1. A very great (*b*) Canonist of our own Nation, (while Popish Superstition unhappily prevail'd here) tells us, *That every Excommunicate Person is a Member of the Devil*. And for farther proof of this, he Cites (*i*) Gratian and their Canon Law, (and he might have Cited other as pertinent places in Gratian) who tells us, in another Canon (*k*), *That Excommunication is a Damnation to Eternal Death*. And John Semeca the Glossator gives us their meaning of it; *That it is certainly true, when the (1) Person Excommunicate is incorrigible, and contemns the Excommunication*, (as for my part I really do contemn all their Excommunications, as *Bruta fulmina*, which neither do, nor can hurt any honest Protestant) so that by their Injust Law, and most uncharitable Divinity, not only Queen Elizabeth, but all Protestants (who are every Year Excommunicated by the Pope, in their *Bulla* (*m*) *Cæne Domini*) are *Eternally damned*, and that è *Cathedra*. A Sentence Erroneous and Impious; and (though it be the Popes, whom they miscall *Infalible*) inconsistent with Truth, or Christian Charity.

2. But we have (both for Learning and Authority) a far greater Author than Lindwood or Gratian, and (in our days) long after them; I mean Cardinal Baronius; who tells us——(*n*) *That Pope Gregory. VII. did not only depose the Emperor Hen. IV. but Excommunicate, and Decree him*

(*h*) *Excommunicatus est membrum Diaboli*. Lindwood ad Cap. *Sæculi Principes*. verbo *Reconciliatoris*. De Immunit. Ecclesiæ.

(*i*) Gratian. Can. *Omnis Christianus*. 32. Caus. 11. Quæst. 3.

(*k*) *Excommunicatio est Aternæ Mortis Damnatio*. Idem Gratian. Can. *Nemo* 41. Caus. 11. Quæst. 3.

(*l*) *Est Perpetua Damnatio cum ab Excommunicato contemnitur*. Gloss. ad dictum Can. verbo *mortis*.

(*m*) This *Bulla Cæne* often (with some alterations) occurs in *Bullario Romano*. vid. *Constitut. 25 Julii* 2. Tom 1. pag. 382. Edit. Romæ. 1638. & *Constitut. 63. Pauli* 5. Tom. 3. p. 83. ubi reliqua, hujus *Bullæ Exemplaria dicto Bullario comprehensa, indicantur*.

(*n*) *Non modo deponi, sed etiam Excommunicari, & in Aeterno Examine damnari decrevit*. Baronius *Annal.* Tom. 8. ad. An. *Christi* 593. num. 86.

(o) Gregor. 7. lib. 4. Epist. 2. & 23. & lib. 8. Epist. 21.

(p) Henricus. 4. primū à Gregorio Papā, dein ab urbano, Postremo à Nobis, Judicio Totius Ecclesie, Perpetuo Anathemate Obligatus est. Car. Sigonius de Regno Italiae. lib. 9. pag. 237.

(q) Henricum, Ejusque fautores, Adherentes &c. Excommunicatos Decernimus, eosque Anathematis, Maledictionis, & Aeternae Damnationis mucrone percutimus. In Bulla Damnationis Hen. 8. Dat. Romæ. Sept. An. 1535.

(r) Si Imperiali, Regali, aut Pontificali Dignitate præfulgeant. §. 3. dictæ Bullæ.

(s) Pœnis que læsæ Majestatis & Hereticæ prævaricationis Imponuntur. Ibidem.

(t) Decernentes eos pro Schismaticis, & de Catholica fide male sentientibus, cum Dathan & Abiron partem &

Damnationem habere: Constit. 22. Pii. 2. § 6. vid. P. Crab. Concil. Tom. 3. p. 69c. Col. 2. & ibi formam — sub panâ Maledictionis Aeternæ.

(u) Porro subesse Rom. Pontifici Omni humana Creatura declaramus, dicimus, definimus, & pronunciamus Omnino esse de Necessitate salutis. Constit. Bonifacii. 8. dat. Romæ. Ann. 1301. Pont. Ann. 3. Cap. unam sanctam. 1. De Major. & Obed. Extrav. Communies.

to be Eternally Damn'd. And for this he (o) Cites Pope Gregory's own Epistles, who surely best knew his own mind, and the meaning of his own Decree.

3. But we have greater Authors and Authority for this, than Baronius; for Pope Paschal. II. tells us, (p) That he had Excommunicated the Emperor Hen. IV. in a Council; and adds, That by the Judgment of the whole Church, he lay bound under an Eternal Anathema. And after this Pope Paul. III.

(q) Damns (that's the word) and Excommunicates our King Hen. VIII. and all his Favourers and Adherents; And we smite them (saith he) with the Sword of an Anathema, Malediction, and Eternal Damnation. In the Year 1459. Pius II. (with the Unanimous Consent of his Council, at Mantua, Excommunicates and Damns all those (even (r) Kings and Emperors) who shall Appeal from the Pope to a General Council, and that they shall be punish'd as (s) Traytors and Hereticks.

Pope Julius. II. afterwards confirms this Constitution of his Predecessor, as to all the Punishments contain'd in it; Excommunicates and Curses all Persons, Ecclesiastical and Secular, of what Dignity soever (though Kings) who shall offend against that Constitution; and Decrees that they shall have (t) their Portion & Damnation with Dathan and Abiron. The Damnation then intended and threatned in this Impious Bull of Pius. V. (as in other Papal Bulls of the like nature)

is not only some Temporal loss and damage (though that also be included and expressed) but the Eternal Damnation of Body and Soul. Which further appears by that Famous (or indeed Infamous, Erroneous and Ridiculous) Constitution of Boniface. VIII. wherein having said, That there is but one Catholic Church, out of which, there is no Salvation,

and that our Blessed Saviour made Peter and his Successors his Vicarii, Vice-Gerents, and Heads of that Church; he adds, That (u) whoever are not of that Church, and in Subjection

and Obedient to the Pope, can have no Salvation. And Pius V. in this very Bull, expressly says the same. For, 1. He says, *That out of the Apostolick (x) Church* (he means evidently his own Roman Church) *there is no Salvation.* 2. He declares Queen Elizabeth an (y) Heretick, that she and all her Adherents had Incurr'd an Anathema and Malediction, were Excommunicate, and cut off from the Body of Christ. So that Queen Elizabeth, and all her Loyal Protestant Subjects, who never were, nor could be, (as without great Error and Impiety they could not) subject to the Pope, nor Members of his Apostolical Church, are (by this Bull) *Eternally Damn'd.*

4. But this is not all; for we have greater Evidence, that by the word *Damnation* in their Bulls, wherein all Hereticks, (Protestants you may be sure, who without Truth or Charity, they call so) are Curs'd and Excommunicated, they do and must mean *Eternal Damnation.* For, 1. Pope Leo. X. in the *Lateran (z) Council*, (which with them is General and Oecumenial) innovates and establisheth (with the Approbation and Consent of that Council) the aforesaid Doctrine and Constitution of Pope Boniface. VIII. 2. The *Trent Council* doth so too, and absolutely Anathematizes and Damns all those who do not believe their whole new Creed; (in which there is not one true Article, but all Erroneous, many Superstitious and Impious) and tells us, *It is the Catholick (a) Faith, without the belief of which, no man can be saved, and swear firmly to believe it to their last breath, and Anathematize all who do not.* And, (which is further very considerable and pertinent to confirm what is abovesaid) they do in that Oath promise, vow, and swear to receive and imbrace (b) *All things delivered, defined, and declared in their General Councils, and All (c) the Constitutions of their Church;* For these Particulars are parts of

(x) *Ecclesia Apostolica extra quam nulla est Salus.* In Prin. Bullæ. Pii. 5.

(y) *Declaramus Elizabetham Hereticam eique Adherentes Anathematis sententiam incurrisse, esseque a Christi Corporis unitate praecisos.* Ibid. §. 3.

(z) *Cum de necessitate Salutis sit, Omnes Christi fideles Romano Pontifici subesse, prout Divina Scriptura & Sanctorum Patrum Testimonio edocetur, & Constitutione Bonifacii Papæ. 8. quæ incipit unam Sanctam, declaratur.*

---- *Constitutionem ipsam Sacro presenti Concilio Approbante Innovamus, & Approbamus.* Conc. Lateran. sub Leone. 10. Sess. 10. apud P. Crab. Conc. Tom. 3. p. 697. Col. 1.

(a) *Contraria Omnia & Hæreses, ab Ecclesia damnatas & Anathematizatas Ego pariter Anathematizo. Hanc veram Catholicam fidem, Extra quam*

Nemo Salvus esse Potest, quam veraciter teneo, & ad Extremum vitæ Spiritum, Constantissimè retinere, spondeo, roveo, juro. Conc. Trident. Sess. 24. De Reformat. in Calce Cap. 12. p. 452. Edit. Antverp. 1633. (b) *Omnia à Conciliis Oecumenicis tradita, definita, & Declarata, Indubitanter recipio, & profiteor.* Ibid. p. 452. (c) *Apostolicas Traditiones, reliquasque Eisdem Ecclesiæ Constitutiones firmissime admitto & amplector.* Ibid. p. 451.

that

(d) Conc. Trident. Sess. 24: De Reformat. cap. 12. *Provisi de Beneficiis, &c. Tenantar fidei publicam facere professionem in Rom. Ecclesie Obedientia se Permansuros sponteant ac Jurent. p. 432. dictæ Editionis.* And that we may know that the Faith they are to profess and swear to, is the Creed of *Pius. V.* in the a-fore-named Edition of the Council of Trent, at Antwerp. 1633. *Pius. 5.* his Creed, and the *Forma Juramenti Professionis Fidei*, is placed immediately after that 12. cap. Sess. 24. De Reformat. pag. 450.

Observ. 4.

(e) Jer. 1. 10.

(f) *Petro & Successoribus, Ecclesiam, in plenitudine Potestatis gubernandam tradidit. Hunc unum super Omnes Gentes, & Omnia Regna Principem Constituit, qui Elevet, Destruat, Dissipet, Disperdat, plantet & ædificet; ut fideles Salvos exhibeat Salvatori.*

that new Creed, to the Belief and Profession of which they are sworn. And the *Trent* Council it self (as well as the Pope in that Creed) (d) requires that they make such a Profession. Whence it evidently follows, that all their Bishops, all Regulars of what Order soever, who are provided of Monasteries, Religious Houses, &c. All *Canons* and *Dignitaries* in their Church, all who have any *Cure of Souls*, and all who profess and teach any of the Liberal Arts, &c. (for all these are required to take that Oath) are sworn to receive, believe, and profess all the *Definitions* of the *Lateran Council* under *Leo. X.* and the *Constitution* of *Pope Boniface. VIII.* which denounces Damnation to all those who submit not to the Pope, and embrace not their Popish Religion; and hence it further, and as evidently follows, that not only *Queen Elizabeth*, but all good Protestants then, and ever since, (who neither did, nor without great Error and Impiety, could so submit to their Popes, or believe their New Creed) are, by their Papal and uncharitable Divinity, *Eternally Damn'd.* So that it is not only some Temporal mischief or loss, but the *Eternal Damnation of Body and Soul*, which is threatned, and Declared to be the Effect and Inevitable Consequence of this against *Queen Elizabeth*, and such other Excommunications of those whom they call Hereticks.

4. In the beginning of this Impious Bull, we are told by the Pope, *That our Blessed Saviour committed the Government of his Church (with all plenitude and fulness of Power) to Peter and his Successors.* And that we might know, how great the Power was over all Kings and Kingdoms, he miserably misapplies a Text in (e) *Jeremy*; and says — (f) *That our blessed Saviour did Constitute Peter alone a Prince, over All Nations, and all Kingdoms, to Pull up, and Throw down, to Dissipate and Destroy, to Plant and Build (in Ordine ad Spiritualia) in Order to the Salvation of his Faithful People; so that (if we may believe this Infalible Expositor) the same Power which God gave Jeremy over all Nations and Kingdoms, to pull up and destroy them; the very same did our blessed Saviour give to Peter and his Successors. Nor is*

Pius.

Pius. V. the only Pope who makes use of that Text to prove their extravagant Papal Power over Kings: Pope *Alexander. III.* having told some of his Brethren, how the (g) *Emperor held his Stirrup when he mounted his Palfrey*; In his next Constitution, (having said, That the Diligence of the Bishops and Pastors was necessary to pull up, and cut off Hereticks, and wicked-men in the Church) he Cites the place of *Jeremy* to prove it; and says, *That the Power over Nations and Kingdoms, to pull up, cast down, and destroy, was given to Jeremy (h), and In Him, to the Evangelical Priest, to Peter and his Successors, as he there expressly explains it.* And Pope *Paul. III.* tells us; ——— (i) *That he was Vicar of Christ, our blessed Saviour, and plac'd in the Throne of Justice Above All Kings in the whole World, According to the Prophecy of Jeremy*; And then Cites the words of *Jeremy* before mention'd. And (to omit others) Pope *Boniface. VIII.* Cites the same Text (though to as little purpose) to the same end; to prove the (k) *Popes power above Kings*, so as to punish and depose them. And before him *Innocent. III.* in his wild and irrational Epistle to the Emperor of *Constantinople* (l), Cites the same Text of *Jeremy*, and another (*Gen. I. 16.*) more impertinent (if that be possible) to prove the vast Power of Popes above all (m) *Kings and Emperors.* By all which, Papal Bulls and Constitutions (as by many others of the like nature) it may evidently appear, that they challenge a Power to depose Kings, and that they bring the Text of *Jeremy* as a ground and proof of it.

But although their Popes brag, *That they have (n) all Laws in the Archives of their own breasts,* and that they are Supream and Infalible Judges in all Controversies of Faith; yet their whole Discourse and Deductions from the Text of the Prophet *Jeremy*, is inconsequent, and indeed ridicu-

(g) *Cum Ascenderemus Palfredum nostrum, Fridericus Imp. Stapham tenuit. &c. Constit. 8 Alex. and. 3. In Bullario Rom. Tom. 1. p. 65. Col. 2.*

(h) *Deus Ferebam, & in illo Evangelicium Sacerdotum inbruxit dicens; Ecce Constitui Te super Gentes & Regna, ut Evellas, destruas, disperdas, &c. que Potestas imminet in Romanam Antistite, qui a Christo, ut sic caput Ecclesie, accipit. Ibid. Constit. 9. p. 65 Col. 2.*

(i) *Ejus Vices gerentes in terris, & in Sede Justitie Constituti, Juxta Jeremie Vaticinium, &c. super Omnes Reges universe Terrae. In Bullâ Damnationis Hen. 8. data Rom. 1535. & 1538.*

(k) *Spiritualis Potestas terrenam judicare debet, si bona non fuerit: sic Verificatur Vaticinium Jeremie, Constitui Te super Gentes, &c. Cap. unam Sanctam. 1. de major.*

jor. & Obed. Extrav. Communes. (l) *Cap. Solicit. 6. Extra. De Major. & Obedientia. (m) Deus Papam Totius Orbis præcipuum obtinere voluit Magistratum. Bonif. 8. in Bulla. 6. Decretalium præfixa. (n) Dictum Bonif. 8. Cap. Licet Romanus. De Constitut. in. 6. Romanus Pontifex jura Omnia in Scrinio pectoris sui censetur habere.*

lous, and no ways concerns either *Peter*, or any of his pretended Successors. For,

1. This Power which God gave to *Jeremy*, was Personal, to himself only, not hereditary or after his death to be continued to any Successor; much less to *Peter*, who came above Six hundred years after. That the Popes of this or former Ages, were Successors to *Peter*, both the Popes themselves, and Popish Authors universally affirm; but (as yet) I have found none (except the Pope and some few of his Party) who say that either *Peter*, or any Pope, was Successor to *Jeremy*. It's true, Pope *Alexander. III.* (in the Place quoted a little before) says; *That that Power over Nations and Kingdoms, to pull up, dissipate, and destroy, &c. was (by God) given to Jeremy, and in Him to Peter.* So that (by this wild Supposition) *Peter* succeeded into that Power, which before him, *Jeremy* had. But (notwithstanding his Infallibility) this is *gratis dictum* without any shadow or pretence of Reason: For he who succeeds into a Right which another possess'd before him, must do it either, 1. *Per generationem & Jure Sanguinis*; as a Son succeeds his Father, or the next Heir, *In jus defuncti*: and that *Peter*, or any Pope did this way succeed *Jeremy*, as none (with any reason) can, I suppose none will say. 2. *Per Consecrationem & Jure Ordinis*; so one Bishop succeeds another in the same Bishoprick. Neither could *Peter* succeed *Jeremy* this way; for *Jeremy* was never Bishop of *Rome*, or any other place, and then 'tis impossible that they should succeed him in a Place he never had, and be Successor to one who never was their Predecessor. 3. A man may be said to succeed another, who has a new Commission given him, to Execute an Office, which (though intermitted) some had long before him. So suppose the King should give one a Commission to be High Constable of *England*, after the Place had been long void; he who had such Commission, may be said to succeed him, who had that Office last, though One or Two hundred years before. Now if the Pope (or any for him) can shew, that our blessed Saviour

Saviour gave *Peter* the same Commission, which God gave *Jeremy*, and set him over Nations and Kingdoms, to pull up, dissipate, and destroy, &c. (as Pope *Pius. V.* expressly says (o) he did, in this His Impious Bull against *Q. Elizabeth*) then I will Confess, that in this Sense *Peter* may be called *Jeremy's* Successor. But that our blessed Saviour gave *Peter* any such Commission (though the Pope say it) is absolutely untrue; not only without any foundation or ground of Reason for it in Scripture, (and nothing else can prove it) but point blank against it. As our Saviour's Kingdom was not of this World, no Temporal Power or Dominion; so he neither exercis'd any such Power himself, nor gave *Peter* or his Apostles, (who, all of them had Equal Power with *Peter*) any such (p) Temporal Power over Nations and Kingdoms, to pull up, destroy, and dissipate, &c. All the Power they had was Spiritual; they could punish no man (unless miraculously, which the Pope pretends not to) in his person, by loss of Life, or Liberty (by Imprisonment) nor in his purse, by imposing and exacting Pecuniary Mulcts; as has been, and might be further demonstrated, were it now my business: only (by the way) I crave leave to observe, That Pope *Pius* in this Bull, makes that Commission, which he says, our blessed Saviour gave *Peter*, far larger than that which God gave *Jeremy*. For he tells us, 1. That our blessed Saviour did (q) Constitute *Peter* a Prince, to pull up, and destroy, &c. but there is no such thing in *Jeremy's* Commission. 2. That *Peter* was Constituted a Prince over (r) All Nations, and All Kingdoms; but *Jeremy* had not such Universal Power, as is evident from the (s) Text. But to make this further appear, it is to be Consider'd,

2. That *Jeremy* was a Priest, and a Prophet; so that if Pe-

poral Sword, *Quoad Executionem* only: the Power of the Temporal Sword belongs to the Emperor, but the Pope makes him Emperor, and gives him that Power: and this he proves out of a Decree of Pope *Innocent. 3. Cap. Venerabil. 34. Extra. De Elect. & Electi Potestate.* (q) *Hunc unum (Petrum scilicet) Principem Constituit, &c. Ibid. in dicta Bulla.*

(r) *Super Omnes Gentes, & Omnia Regna. Ibid. (s) Jer. 1. 10.*

(o) *Regnans in Excelsis (i. e. Christus) Ecclesiam soli Petro & Successoribus tradidit Gubernandam* And then it immediately follows — *Hunc unum (Petrum scilicet) Super Omnes Gentes, & Omnia Regna Principem Constituit, qui evellat, destruat, dissipat, disperdat, plantet, &c. Bulla dicta in Principio.*

(p) Pope *Nicol. 1.* (and he as Infalible as any of his Successors) tells us; That *Ecclesia non habet Gladium nisi spiritualem, qui non occidit, sed vivificat. Lu tprandus in vita, Nicol. 1. Cap. 107.* But he lived above. 800. years since, and though *Gratian* records it for Law (Can. inter hæc. 6. Caus. 33. Quæst. 2.) yet the Case is alter'd since and the Gloss upon that Canon (*verbo Gladium*) tells us, that the meaning is; that the Pope has not the Temporal

(t) Vide Corn:
A Lapide in Prin.
Argument. Com-
ment. sui in Jere-
miam.

(u) For proof
of this, see the Quo-
tations before Ob-
serv. 2.

(x) Pope Ho-
norius, & Pope Vi-
gilius anciently
condemned for He-
reticks in General
Councils; and of
later times, the Ge-
neral Councils of
Pisa, Constance, and
Basil condemned
others.

ter and his Successors succeeded him, it must be in one of those two Capacities. But, 1. 'Tis certain, that neither *Peter*, nor any Christian Bishop did, or could succeed him, as a Priest; he being a Priest of *Aaron's* Order, which absolutely ceased at our Saviour's death. 2. Nor did he succeed *Jeremy* as to his Prophetical Office. 1. Because that was, Extraordinary, Temporary, and Expired with his Person. The Prophetical Office was not Hereditary or Successive. 'Tis true, some Prophets preceded in time, and some afterwards followed: So (t) *Jeremy* was after *Isaiah* about One hundred sixty five years; *Ezekiel* after him Four and thirty years; *Daniel* after him Twenty years. But each Prophet had a new Call and Commission, and that for particular and different purposes, as is evident by the Prophecies themselves. 2. *Jeremy* and those Prophets were *Θεοπνευστοι*, Divinely Inspired, and that to an Infallibility, and their Prophecies (as Divine, and the Word of God) referr'd into the Sacred Canon of Scripture; now although *Peter*, (not by Succession from *Jeremy*, but by a new Call and Commission from our blessed Saviour) was *Θεοπνευστος*, and had such an Assistance of the Holy Spirit, as made him Infallible, and his Doctrine Divine Truth; yet such assistance being personal in him, (as it was in all Prophets before him) his Successors cannot, without Impudence and Impiety pretend to it; though some of the (u) *Canonists*, the *Jesuits*, and *Papal Parasites*, would have us believe (what the (x) World knows to be false) that they are Infallible.

3. But that I may (in short) come to the main scope and hinge of the Question; the truth is Evident, That all these Popes in the Exposition and Application of this Text in *Jeremy*, (notwithstanding their pretended Supremacy and Infallibility) are miserably mistaken, and put a sense upon it, which, before them, never any Father or Ancient Author did; no nor their own Learned Writers of later times, even when Popery most prevail'd; a sense (if I may call it so) inconsistent with the true and

and certain meaning of *Jeremy*. For when 'tis in that Text, *I have set thee over the Nations and Kingdoms, to pull down, dissipate, destroy, plant, and build*; That which (y) *Alexander. III.* (and other Popes after him) Cite this Text for, is, to infer a Power in *Jeremy*, (and from him, in them) so far, to pull down, dissipate, and destroy, as to *Depose Kings and Emperors, and Absolve their Subjects from all Oaths of Allegiance*: Though the Text mean nothing less; nor can any such Impious Conclusion, by any (save possibly Popish) Logick, be deduced from it. For when the (z) Text says, *I have set thee over the Nations, to pull down, and destroy, &c.* 1. The meaning is not, that *Jeremy* (by this Commission) had Power and Jurisdiction, (*per modum Imperantis*) as a Prince and Superior, to pull down and destroy any man, much less Kings and Emperors; nay so far was he from that, that he quietly and patiently submitted to the Authority and Commands of Injust and Impious Superiors, (as is evident in his Prophecy) and was several times (a) Imprison'd and cast into Dungeons, with great danger of his Life, at *Jerusalem*; and when carried Captive into *Egypt*, by some Rebellious Jews, who would not obey the Word of God by him, he was more miserably used, and at last, by them (b) murder'd and martyr'd. So far was *Jeremy* (after God had given him that (c) Commission) from pulling down, or destroying any man, that (on the contrary) he patiently submitted to his Superiors, and was by them (though most unjustly) punished, pull'd down, and at last destroy'd. 2. But the meaning of that Text evidently is, *I have set thee over Nations and Kingdoms, to pull down, destroy, and dissipate, &c.* *Per modum Prophetantis, & Quid Iudicio Iusto facturus esset Deus, pradicentis*; As a Prophet, to foretell what God would do; that (unless they repented) he would pull down, destroy, and dissipate those Nations and Kingdoms, against which (by God's express Command) he Prophesied. *Jeremy* had no Commission, no Power or Authority to pull down, or destroy any one single Person, much less Kings

(y) Vide Constitut. 9. Alexand. 3. In Bullario Rom. Tom. 1. p. 65. Col. 2.

(z) Jer. i. 10.

(a) He is beaten by *Passur*. Jer. 20, 1. Apprehended & Arraigned. Jer. 26. 8. Imprison'd by *Zedekiah*. Chap. 32. 3. and beaten and imprison'd by the Princes. Jer. 37. 15. by them put into a Dungeon. Jer. 38. 6

(b) *A suis Conciuibus in Taphnis Egypti, Lapideibus Obrutus, Martyr occubuit*. Ita Hieronymus, Tertul. Dorothe. Epiphani. Isidor. &c. Corn. A. Lapide Comment. in Jerem. in Argumento.

(c) The Commission was given him, when he was a Child. Jer. i. 6. 7. when he was 14. or 15. years old. So Corn. A. Lapide in Prin. Argumenti Commentariis suis in Ieremiam præfixi.

(d) Gen. 41. 13.
 (e) It is a memorable Story we are told to this purpose; not by any *Lutheran*, but a Learned *Sorbon* Doctor, an ear-witness of it, who says, That when Pope *Innocent X.* was pressed to Determine the Controversie between the *Jesuits* and *Jansenists*, He (who was bred a Lawyer) told them that he was No *Divine*, that *Divinity* was not His Profession, nor had he studied *Divinity*. *Monsieur de St. Amour* in his *Journal Part. 3. Cap. 12. & p. 120.*

(f) Vide Jer. 18.
 7 & c. Jer. 25. 15.
 16. 17. & c. & Cap. 42. 10. & 45. 4.

(g) *Constitui Te ut Evellas*, i. e. ut *Intermineris Hostibus meis*, (quos Regionibus suis Plantavi) Me inde per Bells, &c. evulsurum, nisi resipuerint. A Lapide, in Jer. 1. 70.

(h) Ita Deus Plantat & Evellit Gentes: nam *Jeremias* reipsa nec plantavit nec Evellit Gentes. Ergo, ut *Evellas & Plantas*; Idem est quod, ut has Gentes evellendas, illas plantandas. A Deo mineris ac Predices. dem Ibidem.

and Emperors; nor did he ever do, or attempt any such thing; he only Prophecied, and premonish'd them from God, that Destruction would come upon them for their sins, but it was God only who could and did execute that Sentence, and when they repented not, destroyed them. So in Scripture, the Prophet is said to do that, which he foretells will be done. *Joseph* in Prison, tells *Pharaoh's* Butler and Baker, That within three days the one should be restored to his Place, and the other hanged. This coming to pass (not by any Power of *Joseph*, for he was a Prisoner) yet the (d) Text says, That He restored the one, and that He hang'd the other. And this, those Popes, who so often urge this Text of *Jeremy*, might have easily and certainly known, had they studied Scripture and Divinity as much as Human Policy (as too (e) many of them do not) For what I have said is expressly said in the very Text of *Jeremy's* Prophecie; as he who compares and considers (f) two or three Chapters in it, may evidently see. Sure I am, (to say nothing of the Fathers and Ancient Writers of the Church) what I have said of the true meaning of this place in *Jeremy*, is acknowledg'd even by the *Jesuits* and *Canonists* (the greatest Flatterers of the Pope, and Sticklers for his pretended Supremacy) who Expound the Text as I have done done. I shall instance in One or Two.

I. Corn: A. Lapide (a Noted and Learned Jesuit) Expounding this Place of *Jeremy*, says thus — (g) I have set thee over the Nations, that thou should pull up: That is, (saith he) that thou shouldst Threaten my Enemies, that unless they repent, I will pull them out of the Countries, where I have placed them. And then he tells us truly, that this is the Opinion of *Hierome*, *Theodoret*, *Rabanus*, *Varabius*, *Lyranus*, *Dion-Carthusianus*, and others. And then he adds — (h) That it is God (not *Jeremy*) who Pulls up, and Plants the Nations. So that when 'tis said — I have set thee To pull up, and plant the Nations: it is all

one as if he had said — *I have set thee to Threaten and Preach that God would Pull up and Plant those Nations.* This is that we say and prove to be the meaning of that Text in *Jeremy*, and the Jesuit fully Consents, and Acknowledges it to be true.

2. Pope *Innocent. III.* in his (i) Epistle to the Emperor of *Constantinople*, (amongst several other places of Scripture) brings this Text of *Jeremy*, to prove the Priest (especially *Peter's* Successor the Pope) to be (k) Superior to all Kings: and yet *Bernardus de Botono* (the (l) Author of the Gloss there) when he comes to Explain that Text — *I have set thee over the Nations, to pull up, and plant*; he has nothing of *Deposing and setting up Kings*: but Conceives the meaning to be — That *Jeremy* was set over (m) Nations, To pull up Vices, and plant Virtues. He truly Conceives that *Jeremy* was not Constituted a Prince, with Dominion and Jurisdiction over Kings and Emperors; to set them up, or pull them down, at his pleasure; (to which purpose many of the Popes produce it) but a Prophet, to foretell them, what God would do. That is, *He would plant them*, if they were Penitent; if not, pull down and destroy them. So the Author of the Gloss; and they tell us, that he (n) writ most Learned Glosses upon the Decretals of *Gregory. IX.* which (o) afterwards had the Approbation of Pope *Gregory. XIII.* Be it concluded then, that *Pius. V.* and those other Popes before mention'd (notwithstanding their Infallibility) have miserably mistaken the true meaning of this place of *Jeremy*. And indeed he who reads and seriously Considers the several Places of Scripture, which the Popes of the last 600. years have explained in their Bulls and Decretals, and produc'd as proofs of their extravagant and usurp'd Supremacy; I say, he will have just reason to believe, that Popes are not the best Expositors of Scripture. For Instance; (to omit others) I shall refer the Reader to those (p) 8. or 9. Places, which Pope *Innocent. III.* and *Boniface. VIII.* have Cited, and Explain'd, in two of their Constitutions, both Extant in their

(i) *Cap. Solitæ. 6. Extra de Major. & Obedientia.*

(k) *Ostendit Sacerdotium præeminere Regibus, dicto Jeremie Glossa ad dictum Cap. verbo. Solitæ Benignitatis.*

(l) *Vide Corpus Juris Canon. cum Glossis; Paris. 1612 In Nota, Titulum. Tom. 2. Immediate (seu pagina proxima) sequente.*

(m) *Constitui Te, ut Evellas] Vitia scilicet. & plantes] Virtutes. Glossa ad dictum Cap. Solitæ verbo, Constitui Te, &c.*

(n) *Glossas Eruditissimas Edidit. Vid. dictam Notam in Prin. Tom. 2. Juris Can. Paris. 1612.*

(o) *Vid. Bullam Greg. 13 Corp. Juris Can. præfixam.*

(p) 1. *Peter. 2. 13. 14. Jer. 1. 10. Gen. 1. 16. 17. &c. Joh. 21. 16. Matth. 16. 18. 19. Luc. 22. 38. Rom. 13. 1. 2. Gen. 1. 1. 1. Cor. 2. 15.*

(q) That of Innocent. 3. Cap. Solitæ. 6. Extra de Majorit. & Obed. And that of Boniface. 8. Cap. Unam Sanctam. 1. Eodem Tit. Extrav. Commun.

their (q) Canon Law, in the places before Cited, where the Expositions and Applications of those places, by those Popes, are not only evidently Erroneous, but (being repugnant to all good Sense and Reason) exceedingly ridiculous: such as may give their Adversaries reason to believe that the Authors of such wild Interpretations, are rather Fools than Infalible.

Observ. 5.

(r) Christus Ecclesiam Apostolorum Principi tradidit gubernandam; & hunc unum Super Omnes Gentes & Omnia Regna Principem Constituit. Dictæ Bullæ principio.

(s) Matth. 10. 2.

(t) Petrus Apostolorum Primus & Primas, poterat Apostolis præcipere, & si in fide aut moribus errarent, Corrumpere, &c. Corn. A Lapide in Matth. 10. 2.

(u) Ceteri Evangelistæ Matthæum præponunt Thomæ, Matthæus Thomam præfert. Paulus ad Galat. 2. 9. Jacobum primo loco recenset, ante Petrum & Johannem. Existimat. Hieronymus (so Erasmus says) Ejus esse, Ordinem Apostolorum distribuere. Qui illos Elegit:

innuens, Authoritatem Apostolis Omnibus Parem fuisse, quod ad Apostolici muneris functionem attinet. Erasmus in Locum. (x) Index Librorum Prohib. & Expurg. Madriti. 1667, p. 289. Col. 1.

5. Pope Pius. V. Here in the beginning of this his Bull, calls (r) Peter (as other Popes and their Parasites usually do) Prince of the Apostles; and tells us, that our blessed Saviour did set and constitute him a Prince over all Nations and Kingdoms. From whence, they (Illogically and without any shadow of Just Consequence) would Conclude, Peter's Supremacy, his Dominion and Authority even over all the Apostles. For although Peter in the Gospel (when the Names of the Twelve Apostles are numbred) is called (s) πρῶτος, Primus; and amongst Latin Authors anciently (Princeps Apostolorum) The Prince of the Apostles; yet that (t) Papal Supremacy, which the Popes and their Party generally attribute to him, that they (as his Successors) might have it themselves, cannot thence be concluded. So (u) Erasmus tells us, (out of St. Hierome) That the Apostles in the other Evangelists, are not reckon'd in the Order they are in Matthew; lest any man should think, that Peter were first of all the Apostles, because he is reckon'd in the first Place. Matthew reckons Thomas before himself; but Mark after him: Matthew reckons Andrew before James and John, but Mark after them. So St. Paul reckons James before Peter and John, though Matthew puts Peter first. And Erasmus there says further, that Hierome intimates, That the Apostles were all (as to their Apostolick Office) Equal. That which makes me believe, that what Erasmus Observes out of Hierome, is true, is this; The Spanish Inquisitors have damn'd it, and (in their Index (x) Expurgatorius) commanded it to be

blotted

blotted out. But *Erasmus* adds further, — (y) That it cannot Logically and firmly be concluded, from the order wherein the Apostles are number'd, which of them is to be preferr'd before the rest, because where many are number'd, there is a necessity we begin with some one, and 'tis not material which we begin with. And This the Inquisitors let pass, without a *Delectatur*; they do not condemn it to be blotted out, and so seem to approve it, otherwise it had not pass'd; so that (even by our Adversaries consent) all that can be rationally Inferred, from that Text, where in numbering the Apostles, Peter is called *πρωτος*, first, is only (z) a Primacy of Order, (which we willingly grant) but no Primacy (much less a Supremacy) of Authority, Dominion, and Jurisdiction over the rest of the Apostles; which the Pope and his Party desire, and we justly deny. 2. And as *πρωτος* or *Primus*; so *Princeps*, or *Prince* (amongst the best Latin Authors) usually signifies Order Only, or some Excellent Quality in those who are call'd *Principes*, without any (a) Authority or Jurisdiction over those in relation to whom they are so call'd. And that the Rest of the Apostles were call'd *Principes* as well as Peter, I have Authentick warrant even the *Roman Breviary*, restored according to the Decree of the Council of Trent, publish'd by Pius. V. (The very Pope who publish'd this Impious Bull against Queen Elizabeth) and then Revised by the Authority of Clement. VIII. and Urban. VIII. and Printed at Antwerp. 1660. In this Breviary, we have this (b) Hymn, in the Office for the Feast of St. Peter and Paul;

*Ecclesiarum Principes,
Belli Triumphales Duces,
Cœlestis Aula Milites,
Et vera Mundi Lumina, &c.*

Now in this Hymn Peter and Paul too, are call'd *Ecclesiarum Principes*, Princes of the Churches; For being a Hymn for the Feast of those two Apostles; *Ecclesiarum Principes* cannot relate to less than two; nor Properly to any but them

(y) Certe ex Ordine recessionis, non Efficaciter Colligitur Quis Cui sit preferendus; siquidem ubi multi numerantur, aliquis primus sit oportet. *Erasmus* ibidem, in Matth. 10. 2.

(z) So the word *πρωτος* usually signifies; *Eusebius* calls Simon Magus, *πρωτος* & *πρῶτος αἰρεσεως* *Αρχηγος*. *primus Dux Hæreseos*, scilicet *Primus Ordine Temporis, non Jurisdictionis*. *Euseb. Hist. Lib. 2. Cap. 13. p. 51. Edit. Valesii.*

(a) So *Homer* & *Virgil* are call'd *Poetarum Principes*. So in *Tully*, *Patroni Principes*, *Eminent Advocates*. So *Plato* & *Aristotle*, *Philosophorum Principes*, and yet no Dominion or Jurisdiction meant in these Expressions.

(b) *Dicti Breviarii* Part. æstivâ, ad Diem. 29. Junij, in Festo Ss. Apostolorum Petri & Pauli. p. 476. & in Festo S. Andree. Nov. 30. Ibidem pag. 780.

(c) Vide Commune Sanctorum in Calce Partis Æstivæ, dicti Breviarii, & in Communi Apostolorum & Evangelistarum. pag. 4.

(d) Ad matutinum, Invitorium. Regem Apostolorum Dominum, Venite adoremus.

(e) Vide Card. Cusan Opera. p. 836. & Gratian. Caus. 2. Quæst. 7. Can. Beati. 37. & Theodoret in Gal. 2. p. 270. where Peter and Paul are call'd *μεγιστοι & πρωτοι Αποστολοι* & in 2. Cor. 11. 6. p. 251. *Principes Apostolorum alij præter Petrum.* Vid. Bellarm. de Rom. Pontif. l. 1 c. 12. p. 861. *Potestas clavium transivit ad alios Apostolos, & ad Omnes Ecclesiæ Principes, &c.* These are the words of Pope Leo (and he Infallible) cited there by Bellarmine.

(f) Hoc erant utique & Ceteri Apostoli Quod fuit Petrus, Pari Consortio præditi & Honoris & Potestatis. Cyprian de Unitate Ecclesiæ. p. 208. Edit. Rigaltij. (g) Ecclesiam suam uni Soli, Petro Commisit gubernandam; & hunc unum Super Omnes Gentes & Regna Principem Constituit. Bulla dicta in Principio. (h) Joh. 20. 21.

them two in that Place. Though elsewhere it (c) relates to all the Apostles; as in the Place cited in the Margent; when after the Invitatory, (as they call it) (d) *Come let us adore the Lord, King of the Apostles*; it follows thus;

*Æterna Christi munera,
Apostolorum Gloria,
Palmos & Hymnos debitos,
Letis canamus mentibus.
Ecclesiarum (e) Principes,
Bellis Triumphales Duces,
Cœlestis Aula Milites,
Et vera Mundi Lumina, &c.*

So that if we may believe their own Authentick Breviary, Publish'd and Carefully Revised by these Popes, according to the Decree of the Trent Council; All the other Apostles (under our blessed Saviour, and by his Authority) were *Princes* of the Christian Church as well as (f) *Peter*. Now I desire to know, how these things will Consist? (g) *Pius. V.* in this Bull against Queen *Elizabeth*, says, That our blessed Saviour Committed the Government of his Church to One Only, to Peter, and Constituted him Only a Prince over all Nations and Kingdoms, (so he in his Bull) and yet the same Pope, in this *Roman Breviary*, (for it was Approved and Published by him) and the Hymn here cited, says, That all the Apostles were *Ecclesiarum Principes*; and if so, then Peter was not the Only Prince to whom the Government of the Church was Committed; no, the Commission of every Apostle (given by our blessed Saviour) was as unlimited and as large as *Peters*. This will appear in all the Particulars of it, equally given to all, as they are expressly set down in Scripture, from whence alone, we can surely know, what their Authority and Commission was. Our blessed Saviour tells them, and us, — (h) 1. *As my Fa-*

ther sent me, so send I you. There we have the Author and Authority of their Commission. The same blessed Saviour of the World sends them all. 2. Then he breath'd upon them, and said, (i) *Receive ye the Holy Ghost*. There we have the Principle inabling them to discharge that great Office and Trust reposed in them; It was that Holy Spirit, which gave them, 1. *Infallibility in their Doctrine*. 2. *Power to work Miracles* for (k) *Confirmation of it*. 3. Then he adds, (l) *whose sins ye retain, they are retained, &c.* Here we have the great Spiritual Power given them for the calling and governing the Church, which is elsewhere called, (m) *The Power of the Keys*; which consists in *binding and loosing, retaining and remitting sins*. For so 'tis Explain'd by our blessed Saviour in the Place last cited, and is (by our Adversaries) (n) confes'd. So that 'tis evident that the Power of the Keys, the Power of binding and loosing, of retaining and remitting sins, is equally given to all the Apostles, to every one as well as Peter. 4. He Assigns them their Place and Province, where, and the way how they were to Exercise their Apostolical Power — (o) *Go and Teach All Nations, baptizing them, and teaching them to observe all things, whatsoever I have Commanded you*. Their Diocese was the World — (p) *Go ye into All the World, and preach the Gospel to every Creature* (every man.). And the administring the Sacraments, and teaching men to believe and observe the whole Gospel, was the business they were to do in that their Diocese. 5. And to incourage them to this great and difficult Work, he graciously promises his Prefence and Divine Assistance; *Lo, I am* (q) *with you Always, even to the End of the World*.

These are the Powers and Promises given to the Apostles, and (which to me seems Evident) without difference or distinction, Equally to all; to Simon the Cannite, (for (r) so it should be writ) as well, and as much as to Simon Peter. If any think otherwise, if he can, and will (by any Cogent Reason) make it appear either, 1. That the foregoing Powers and Promises were not Equally given to all the Apostles. 2. Or that some other Power or Promise

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was

(i) Ibidem. vers. 22.

(k) Mark. 16. 20.

(l) Ibid. vers. 23.

(m) Matth. 16. 19.

(n) *Ministri Ecclesie ad Remissionem peccati, Per Virtutem Clavium Ministerialiter operantur*. Lyan. in Joh. 20. 23. Vid. Tiranum, Menochium, &c. in Matth. 16. 19.

(o) Matth. 28. 19. 20.

(p) Mark. 16. 15.

(q) Matth. 28. 20.

(r) Simon, who Matth. 10. 4. is called Simon the Cananite, in the Syriack Version there, and Luk. 6. 15. is call'd Simon. *Σιμων*, which is the Greek word for Cannite, or Cinnens. For the Syriack *ܣܝܡܢ* Canna signifies *Σιμων*. Vid. Ang. Caminium, in Explicar. locorum. N. Test. p. 51.

was (in Scripture) given peculiarly to *Peter*, whereby he had an Authority and Dominion over the other Apostles and the whole Church, to make *him Only a Prince over all Nations and Kingdoms*, (as Pope *Pius. V.* in this his wild Bull confidently affirms) I say, he who can and will make both or either of these appear, shall have my hearty thanks for the Discovery, and I shall (for the future) have a better Opinion of *Peter's* Supremacy, which (at present) I take to be a groundless Error, without any proof or probability.

Objeſſio.

(s) Vide Conſtitut. Bonif. 8. Cap. unam Sanctam. 1. De Majorit. & Obed. Extrav. Communes. & Innocent. 3. Cap. Sollicitæ. 6. Extra. de Major. & Obedientiâ.

(t) Matth. 16. 18. 19.

(u) Promittit hic Christus Petro, quod ipse & Successor Ejus Omnis, sit Ecclesiæ Supremum Caput, Princeps & Monarcha. Jac. Tirinus in Matth. 16. 18. 19.

(x) Quamvis mortalis homo sit Petrus Ejusque Successor, tamen Cælesti prædicitus Potestate, & quod ille è Cathedrâ decreverit, habendum est tanquam ab Ipso Deo Decretum.

Idem Ibidem, ad vers. 19. Gratian. Can. 2. Sic Omnes. dist. 19. (y) De Petro ut Fundamentali Petra loquitur Christus. Joh. Stephan. Menochius in Matth. 16. 18. (z) Christus est Fundamentalis Petra Præcipuè, sed ei Successerunt Petrus & reliqui Summi Pontifices, ut Ejus Vicarii cum Summâ Potestate. Menochius ibid. p. 41. Col. 2. vid. Gratian. Can. In nono. Dist. 21.

I know that the Popes in their (s) Constitutions, and their Party usually urge that place in (t) *Matthew* to prove *Peter's* (and thence their own) vast and Monarchical Supremacy over the whole Church, (even the Apostles themselves not excepted) the words These——*Thou art Peter, and upon This Rock, I will build my Church.——And I give unto thee, The Keys of the Kingdom of Heaven.* From this Place, (most irrationally, and without any Sense or Consequence) they infer, That (u) *Peter, and every Successor of his, was Constituted Supream Head, Prince and Monarch of the Universal Church.* So that what *Peter* or his (x) *Successor* shall (è Cathedrâ) *Determine and Decree, is to be received, as if God himself had decreed it.* So *Tirinus*, and their Canon Law, in their most Correct Editions. Though this be Erroneous, and evidently Impious, yet *Tirinus*, *Gratian*, and their Canonists are not singular in this point, another Learned Jesuit (in his Commentary on this Place) tells us, That when our blessed Saviour says, *On this Rock will I build my Church; he speaks of (y) Peter, as the Fundamental Rock, on which the Church is built.* And he adds—(z) *That though our blessed Saviour was chiefly that Fundamental Rock, yet Peter and the Popes of Rome succeeded him, as his Vicars, with Supream Power, &c.* This place, they con-

ceive,

ceive, concerns no Apostle but *Peter*, and proves his, and his Successors Supremacy.

To this, I say, 1. That all they say, in this particular, is *gratis dictum*; for they only say it, without any pretence of proof. If we will take their bare word, we may, otherwise we may chuse; for they bring no proof to prove their Exposition of this Text, such as might command and necessitate our Assent. And then a bare denial, is Answer enough to a bare Assertion. For (as St. *Hierome* says in the like case) an unproved Position, *eâdem facilitate rejicitur, quâ Affirmatur*. 2. When they say, *our blessed Saviour was the chief Fundamental Rock on which the Church was built, and that St. Peter and the Popes succeeded him, with Supream Power*. They consequently must say Two things; 1. That our blessed Saviour left his Place and Office of being the Fundamental Rock, to *Peter*, when he left this World. For if he kept it, and still do keep it, neither the Pope nor *Peter* could be his Successors. No man can be Successor and succeed into a Place till his Predecessor leave it. *Linus* neither did, nor could succeed *Peter* in the Bishoprick of *Rome*, whilst *Peter* liv'd, and possess'd it himself; so that by this Erroneous and Impious Doctrine, they have displac'd our blessed Saviour from being the Fundamental Rock, on which the Church is built, and instead of him, have plac'd *Peter* first, and then particular Popes successively. And then let the World judge, in what a miserable Condition the Church of Christ must be. 1. When the Fundamental Rock on which it was built, was an (a) *Idolater*, as *Marcellinus* was. 2. Or an *Heretick*, as (b) *Liberius*, (c) *Honorius*, (d) *Vigilius*, &c. were. 3. Or an *Impudent whorish Woman*, as *Johannes Anglicus*, or Pope (e) *Joan* certainly was. 4. Or when many Popes together, no less than Fifty (by the Confession of their own Learned men) were (f) *Apostatici potius quam Apostolici*.

Responsio. I.

(a) *Marcellinus Pontifex ad Sacrificia Gentium ductus, Deos alienos Adoravit. lat. in vit. Marcell.*

(b) *Cum Arianis sentiebat, &c. Plat. in vit. Liber.*

(c) *Honorius Synod. 6. damnatur. Act. 18. vid. Theoph. Chronograph. p. 299. 301. Anastas. Biblioth. in vitis Pontif. p. 54. Francisc. Combesis in Auctario Biblioth. Græc. Patrum. Tom. 2. p. 66. Synodus Nicena: 2. apud Joverium. Part. 1. p. 106. Col. 2.*

(d) *Vid. Synod. 5. & Rich. Crakanthorp. in Vigilio Dormitante. Ed. Richerium in Hist.*

Concil Generalium p. 302. (e) Vid. Plat. in vitâ Johan. 8. & Notas Car. Annibalis Fabroti, ad vitas Pont. Anast. p. 290. (f) Vid. Genebrardi Chronol. circa Initium seculi. 10. l. 4. p. 807. ad Annum. 901.

(*h*) Tunc sordidissima Rom. Ecclesia facies, cum Romæ Dominarentur sordidissime Meretrices, quarum arbitrio, Intruderentur in Sedem Petri earum Amasii Pseudopontifices; qui non nisi ad signandatempora, in Catalogo Rom. Pontif. scripti: Quis enim a seortis intrusos sine lege, legitimos dicere possit Romanos fuisse Pontifices? Baronius Annal. Tom. 10. ad An. 912. §. 14. p. 663. vid. eundem ad An. 897. §. 8. p. 624. & ad An. 925. §. 10. p. 688. Edit. Annal. Antwerp. 1618. vid. loca & hic adde.

(*b*) Post Clem. 4. vacat Sedes. Ann. 3. m. 2. dies. 10. Post Nicolaum 3. vacat. Sedes. Ann. 3. Post Clement. 5. vacat Sedes. Ann. 2. m. 3. d. 17. Platina in Ejus vita.

(*i*) Sunt qui scribunt, post mortem Nicolai. 1. Sedem vacasse Ann. 8. mens. 7. d. 9. Platina in Calce vitæ Nicolai. 1. (*k*) In that great Schism, commonly reckon'd for the 27. Schism in their Church; which begun about the year 1378. Urbanus. 6. being Pope at Rome, and Clem. 7. at Avignon. (*l*) Anno Dom. 1409. or as others. 1410. (*m*) Longus A Coriolano. Summa Con. p. 857. Col. 2. (*n*) In maximâ Prælatorum Frequentiâ, uterque Pontifex ab iis damnatus est, utroque tanquam Perjuro, Schismatico, Hæretico è Pontificatu dejecto. Idem Ibidem Col. 1. (*o*) Concil. Constantiense Anno. 1414.

5. Or when the Popes were such (*g*) Monstrous Villains, as were put into, and out of St. Peter's Chair by Impudent Whores, made Popes by Violence and Simony, such (as even in Baronius his Judgment) none should, or dared call true Popes; whose names were recorded only to fill up the Catalogues of the Roman Bishops. 6. Or in the Vacancies, when for (*h*) two or three years, and (if some (*i*) Writers say true) sometime for Eight years, there was no Pope at all, and so (by this Doctrine) the Church had no Fundamental Rock at all, for several years together. 7. Lastly, Or when they had for near (*k*) Fifty years together, two or three Popes at the same time; when it was Impossible they should be all Legitimate, and true Successors of St. Peter, and (what they pretend to) Vicars of Christ our blessed Saviour; and which, or whether any of them, were such indeed, none did, or could know: Nay, 'tis certain, (and must by our Adversaries be confess'd, unless they will deny their own received Principles) that sometimes, all of the Pretenders were Impious Usurpers of the Papal Chair, without any Just Right or Title to it. Then the first Council of (*l*) Pisa met (and it was a General One, consisting of above. 600. (*m*) Fathers) there were Two Popes in being (such as they were) Gregory. XII. and Benedict. XIII. who were both (*n*) Damn'd and Deposed, as Perjur'd Persons, Schismaticks, and Hereticks, &c. and that by an unanimous Consent and Decree of that Great Council. At the Council at Constance (four or five (*o*) years after) there were three Popes; the two beforenamed, Gregory and Benedict, (who would not sit down, though damn'd at Pisa, and John. XXIII. For the two former, what Villains they were, the Council of Pisa has told us. For John. XXIII. the Council of Con-

stance gives him this Character——(p) That he was a Person (all the time he was Pope) notoriously Scandalous to the Church, that his Life was damnable, and he in his Conversation guilty of Impieties not to be nam'd: And the Council adds, (in their Definitive Sentence of his Deposition) (q) That he had broke his Vow, his Oath, and Promise made to God, and his Church, that he was Notoriously Simoniackal, and by his dishonest and detestable Life and Manners notoriously Scandalous, &c. Now if these (and such other) Popes be the Fundamental Rock upon which the Church is built, (and this they say, and would have us believe it) She must of necessity be in a miserable Condition, and the Gates of Hell must prevail against her; when they evidently prevail against the Rock, upon which (they say) she is built; for if the Rock and Foundation fail, that which is built upon it, must evidently fall and come to Ruin. This is the first Consequence of their Doctrine, manifestly Erroneous; but this is not all; For there is a second Consequence of it, both Erroneous, and indeed Blasphemous. For, 2. when they say, that our blessed Saviour was the Fundamental Rock on which the Church was built, and that Peter and the Popes after, did succeed him in that Place and Office, *cum Potestatis plenitudine*, (says Pius. V. here) *Cum Summâ Potestate* (as others Generally) Hence it follows, That the present Pope has (and every one of his Predecessors had) the same Power required to the being of a Fundamental Rock, which our blessed Saviour had. For if they succeed him in the same Place, and with a Supream Power, then they have the same Place and Power our blessed Saviour had. His Power neither was, nor could be greater than *Potestas summa*; (*summo non datur Superius*, there can be nothing higher than the highest, nor superior to the Supream) and if Peter had, and every pitiful Pope has *potestatem Summam*, then they have a Power as great, and equal to that our blessed Saviour had before he Resigned it to his Successors: But I might have saved the Labour of proving this; for 'tis Acknowledg'd and expressly Affirm'd in their Roman Catechism (*ex Decreto Concilij Tridentini, jussu Pii. V. Edito*) in which they say that

Peter

(p) *Nobis Legitimè Constat. Johan. Papam. 23. à tempore quo fuit assumptus, usque nunc, Papatum in Scandalum Ecclesie notorium rexisse; vitâque sua Damnabili ejusque Nephandis moribus, populis exemplum vitæ Male præbuisse. Concil. Constant. Sess. 10.*
 (q) *Johan. 23. Schismatis nutritivum, à voto, promisso, & Juramento per Ipsum Deo, Ecclesie & huic Concilio præstitis dirimativum, Simoniacum notorium, suis Inonestis & Detestabilibus vitâ & moribus Ecclesiam Dei & Populum Christianum notorie scandalizantem. Idem Concil. Sess. 12. in sententia contra Johan. 23. definitivâ.*

(r) Catechismus Romanus. Part. 1. cap. 10. §§. 11. 12.

(s) Ibid § 13. p. 117. Edit. Paris. 1635.

Peter was (r) *Caput & Princeps Omnium Apostolorum*. And then it there follows, *Christus* (s) *Petrum Universi Fidelium Generis Caput, ut Qui ei successit Eandem Plane Totius Ecclesia Potestatem habere voluerit*. It was our blessed Saviour's will, That Peter should have The same Power our blessed Saviour had. *Sed Apage nugas Impias & Blasphemias*. The bare recitation of such wild Positions, should and will be Confutation enough to all sober Christians, who are solicitous to maintain our blessed Saviours Honor, and will never give that Place or Power to the Pope or Peter, which is solely and eternally due to their Redeemer.

(t) Matth. 16. 19.

(u) Vid. Chrysof. in Matth. 26. Hom. 82. pag. 702. Edit. 1607. Iliod. Pelusiora. l. 1. Epist. 235. Aug. Retract. l. 1. c. 20. & De verbis Dom. Serm. 13. Tom. 18. Col. 58. ita Cyrillus & Anonymus in Catechena Nicetæ Serrarum Episcopi ad Matth. 16. 18. vide Catenam Græcam in Matth. per possimum Jesuitam Cap. 16. 18. Hilarius Pictanienf. De Trinitate. l. 2. p. 25. Edit. Erasmi. Theophylact. in Matth. 16. 18.

(x) Index Librorum Prohibit. & Expurg. Madridi. 1667. in Desid. Erasmo. p. 289. Col. 1.

3. But further, when our Adversaries, upon that Place of *Matthew* [Thou (t) art Peter, and upon this Rock I will build my Church] would have us believe, That Peter was that Rock, while he liv'd, and his Successors after him; And thence infer their Supremacy. They must pardon our Infidelity, if we believe it not. For, 1. They do or might know, that not only Protestants, but the Fathers, and (u) Ancient Ecclesiastical Writers generally, by *Rock* in that Text, understand not Peter's Person, but either the Profession of his Faith he there made, or our blessed Saviour. But our Adversaries like not this Doctrine; And therefore when Hilary had truly said — *Unum hoc est immobile fundamentum, Una hac est felix fidei Petra, Petri Ore Confessa*; and Erasmus had put this Note in the Margent, *Petram Interpretatur Ipsam Fidei Professionem*; and when the same Erasmus on *Matth. XVI. 18.* had cited *Augustin* for the same sense of the place, which Hilary gives; And had put in the Margent — *Ecclesia non est fundata super Petrum*. The (x) Spanish Inquisitors command it to be blotted out of Erasmus his Text and Margent; Although Hilary and Augustin, and many others (as they well knew) said the same thing. 2. And this truth is so Evident, that not only the Fathers, and Ancient Authors, but Sober and Learned men in the Church of Rome, even in darkest times when Popery unhappily prevailed, were of the same Judgment; And by the Rock in this Place of *Matthew*, [upon this Rock I will build my Church] understand not Peter, but that Confession of his Faith.

Faith there made, to be meant. So (y) John Semeca, Author of the Gloss upon *Gratian*, and (z) *Nic. Lyranus*, and *Ansel. Landunensis*, Author of the (a) *Interlineary Gloss*, upon his Text of *Matthew*; by the Rock on which the Church was built, understand *Christ* (our blessed Saviour) and not *Peter* (b). And a late Learned *Sorbon* Doctor (though he would seem to say, that *Peter* was that Rock) yet acknowledgeth, that by that Rock, the (c) *Faith* of *Peter* might be meant, and not his Person. Nay, which is more considerable (and may seem strange to the Reader) the Fathers of the *Trent* Council expressly say, That the (d) *Creed* or *Profession* of *Faith*, which the Church of *Rome* useth, (the *Constantinopolitan Creed* they mean, and there set it down) is *The Firm and Only Foundation*, against which the *Gates of Hell* can never prevail; and our present (e) Text is in the *Margent* Cited for it, whence it evidently appears, that those Fathers at *Trent* have Declared, That the *Creed*, or true *Faith* of *Christ*, is that firm Rock, and *The*

(y) *Super hanc Petram*; i. e. *Super fidei Tue soliditatem*. Can. loquitur. 18. *Caus. 24. Quæst. 1. verbo. Petram*, in *Glossa*.

(z) *Super hanc Petram*, quam *Confessus es*; i. e. *Christum*. *Lyranus* in *Matth. 16. 18*.

(a) *Super hanc Petram*, i. e. *Christum* in quem credidit. *Glossa Interlinearia* in dictum *Locum*.

(b) So *Gregorius Magnus* in 7. *Psalmos Pœnitential. Tom. 2. Operum Paris. 1619.*

pag. 908. *D. Christus est Petra, à qua Petrus Nomen Accepit, & Super Quam se edificaturum Ecclesiam dixit—Quod Ecclesia nullis Persecutionibus sit superanda, Ipse Super Quem edificata est, Ostendit, cum ait, Portæ Inferorum non prævalebunt contra eam.* So *Strabo Fuldenfis* in his *Ordin. Gloss. on Matth. 16. 18. circa Ann. 840.* And after them *Lyranus* (in the Place cited) who though he was a *Franciscan Frier*, and flourished almost Four hundred years ago, and in many things (as those times were) *Popish* enough; yet he was not come so far, as to make *Peter*, or any but *Christ*, the Rock on which the Church was built: And again, on the 1 *Cor. 3. 11. Solus Christus est Fundamentum Ecclesiæ, quod ex se firmitatem & stabilitatem habet.* And the Gloss on their own Canon Law, says, That *Christ* was the Rock; for *Boniface. 8.* in that famous *Extravagant. Cap. Unam Sanctam. 1.* *Indeavouring* to prove the *Papal Supremacy* from several Places in *Scripture*; he adds, That the Authority given to *Peter* and his Successors by our blessed Saviour, was not *Human* but *Divine*. *Hæc Autoritas licet homini data, non humana, sed potius Divina, ore divino Petro data & Successoribus, &c.* The Gloss on these words, *Est autem hæc Autoritas. p. 191.* says thus—*Hæc Autoritas est Divina, quia firmata est in Petra firma, in Christo, qui erat verus Deus: & quod sit Divina, quia fundata in eo; patet ex Evangelio; quia Christus loquebatur cum dixit, super hanc Petram; id est, super meipsum (qui sum Petra, & qui significor per Petram) edificabo Ecclesiam meam.* Ita Gloss. verbo, *Est autem hæc Autoritas. Ad. Cap. Unam Sanctam. 1. Extrav. Commun.* (c) *Super hanc Petram*, i. e. *Super Ipsum Petrum, seu Petram sem Cepham, vel Super Fidem Petri que est Catholica.* *Dr. Hen. Holden* in *Annotation. in Nov. Testam. Paris. 1660. ad Matth. 16. 18. & ad 7. Matth. vers. 25.*

(d) *Synodus Statuit, præmittendam esse Confessionem Fidei—Symbolum fidei; quo Romana Ecclesia utitur, tanquam Principium—ac Fundamentum firmum ac unicum, contra quod portæ Inferi nunquam prævalebunt.* *Conc. Trident. Sess. 3. Feb. 4. Ann. 1546.*

(e) *Matth. 16. 18.*

Only

(f) *Per Petram, Confessionem Fidei intelligunt Chrysostomus, Cyrillus, Hilarius, & Rom. Pontifices, Leo magnus, Agatho, Nicolaus, & Adrianus primus in suis Decretalibus. Stapleton, Princep. Fidei Doct. Demonstr. Contrav. 2. l. 6. c. 2. p. 207. 208.*

(g) *Loquitur Dominus ad Petrum; Ego dico Tibi, quia Tu es Petrus, & Super hanc Petram ædificabo Ecclesiam means Super illum unum ædificat Ecclesiam. Catechism. Trid. ex Decreto Conc. Trid. à Pio 5. Editus. Part. 1. Cap. 10. de 9. Symboli Art. 5. 12. p. 115. Edit. Paris. 1635.*

(b) *Matth. 7. 24. 25.*

(i) *1 Joh. 5. 4. 5.*

Only Foundation on which the Church is built, and against which the Gates of Hell cannot prevail; and if *that Faith* be the *only Foundation* of such firmness, then the Pope is not. For if there be another, then that is not (what the *Trent Fathers* say it is) the *Only Foundation*. And lastly, it is very considerable, what (f) *Stapleton* (their Learned Professor at *Doway*, and great Champion of their Church) confesseth (and without great Impudence, he could not deny it) that not only *Chrysostome*, *Cyryl*, and *Hilary*; but four Popes, *Leo*, *Agatho*, *Nicholas*, and *Adrian* (each of them the first of that name) have, in their *Decretal Epistles*, declared, That the Rock on which the Church was built, was not *Peter's Person*, but *his Faith or Confession of it*. This was the Opinion of those ancient Popes, and they as infallible sure as any of their Successors. By the way, (that we may observe the Contradiction amongst our Adversaries, notwithstanding the pretended Infallibility of their Church) The *Trent Catechism* says — (g) *That Peter Only was the Rock on which our blessed Saviour built his Church*. And this the Author (or Authors) of the *Catechism* pretends to prove out of *Cyprian*, and some others there named. So that if the *Trent Council* say True: the *Creed*, or the *Confession of the Catholick Faith*, is the *Only Foundation* on which the Church is built, but if the *Trent Catechism* be in the Right, *Peter Only is that Rock and Foundation*. Now seeing it is impossible, that both these Positions should be true, it Evidently follows, that there is an Error in the *Council or Catechism*, or (which I rather believe) in both. That this may further appear, I say,

4. That 'tis certain, and generally Confess'd, That a *Lively Faith*, and a firm belief of the Gospel, is a *Rock and Foundation against which the Gates of Hell cannot prevail*. Our blessed Saviour tells us, That he (h) who hears his sayings, and doth them; (he who really and practically believes the Gospel) *builds upon a Rock*. And St. John tells us, That such Faith is (i) *victorious, nay victory, and cannot be overcome*. Hence it is, that in the Liturgy of St. James, in the

the Administration of the Eucharist, they pray——*That God would bless the Sacred Elements, that they might be effectual, to the (k) Establishment of the Holy Catholick Church, which he had Founded and Built upon the Rock of Faith.* But though Faith and a firm belief of the Gospel, be a Rock, yet 'tis not (as the *Trent* Fathers say) the *Only Rock*, on which the Church is built. Peter was a *Rock* too; this our Adversaries Confess, and earnestly Contend for. But neither was he the *Only Rock* (though the *Trent* *Catechism* and Popish Writers commonly say so) nor such a *Rock*, as they (without any Reason or Just Ground) would have him. That this may appear, it is to be Considered,

Pope Nicol. 2. *Ecclesia super Petram fidei fundata.* Gratian. *Can. Omnes. 1. Dist. 22.* And the Apostle in his Canonical Epistle (Jude 20.) adviseth all, to build up themselves on their most holy Faith.

(k) Orat. Sacerdos, ut Sacra Symbola Omnibus cedant, eis tunc quod non tunc dicitur, et Καθολικῆς Ἐκκλησίας ἡν ἐδεμερίωσας ἐπὶ τὴν Πέτρον τῆς πίστεως, In Lit. ac. Græc. Paris. 1560. p. 20. vid. Fabr. Stapulensem in Matth. 16. 18. So

(1.) That (by Evident Scripture) our blessed Saviour is the Prime and Chief Fundamental Rock on which the whole Church is built. (1) Behold (says God by *Isay*) I lay in Sion, for a Foundation a Stone, a precious Corner Stone, a Sure Foundation, &c. I know that in the Vulgar Latin of (m) *Sixtus. V.* and (n) *Clemens. 8.* it is untruly rendered——*Lapidem pretiosum in Fundamento Fundatum.* Whence (o) *Bellarmino* will have it meant of Peter, and so of the Pope; who (in his Opinion) is *Lapis pretiosus in Fundamento fundatus.* But had the Cardinal consulted the Hebrew Text, or the Version of the *Septuagint*, or (p) *Hieromes* Version of both, and his Notes upon them; he might have seen his Error: But though *Bellarmino* Expound this place of *Isay*, to be meant of Peter; yet (q) Peter himself (who understood that Text as well as the Cardinal) refers it to our blessed Saviour, so does (r) *Paul* too; and if this be not sufficient to Convince the Cardinal, and such other Papal Parasites; our blessed Saviour expounds it not of Peter, but himself, and that

(1) *Isa. 28. 16.*

(m) Edit. Rom. 1590.
(n) Edit. Rom. 1592.

(o) *Bellarmino*, in Præfat. ad Libr. de Pontif. Rom. vid. R. Crakanth. Contra Spalatens. Cap. 81. §. 3. p. 612.

(p) Vid. Hieronym. in *Isaia* 28. vers. 16. *Isidor.* Clarius in. 1. Cor. 3. 10. *Fundatissimum Fundamentum Christus.*

(q) 1 Pet. 2. 6. 7. 8. and A. 4. 11. (r) Rom. 9. 33. & 10. 11. 1 Cor 3. 11. & 1 Cor. 10. 4. after

(f) Matth. 21. 24. But though Paul and Peter, and our blessed Saviour himself do expound the word *Rock*, on which the Church is built, not to be meant of Peter, but Christ the Messiah, (as appears by the foregoing Texts) yet Maldonate the Jesuit (whose words I shall cite anon) says --- That 'tis very far from sense so to expound it. Maldonate in Matth. 16. 17. p. 339. Col. 1. E. And yet Card. Cusanus says, That Christ was that *Rock*. Operum p. 826. And so Cyrill in the Aurea Catech. Græc. Patrum in Psalmos David. 50. per Dan. Barbaram Patriarcham Aquilejensem; Vener. 1569. ad vers. 2. Psal. 39. (aliàs. 40. p. 400. 401. So Gregorius Magnus in 7. Psal. Poenitent. Tom. 2. p. 98. D. So Chrysostom, &c

(t) 1. Pet. 2. 5.

(n) Eph. 2. 20.

(x) Rev. 21. 14.

(y) Noveritis
Symbolum hoc esse
Fundamentum super

quod ædificium Ecclesiæ surrexit. Aug. lib. 3. de Symbolo ad Catechumen. Tom 9.

after he had (f) said to Peter — *Thou art Peter, and upon this Rock I will build my Church.*

(2.) This being granted (as of necessity it must) that our blessed Saviour is the first *Immoveable Rock*, and most sure *Foundation on which the Church is built*; It is also granted, and must be so, (Scripture expressly saying it.) That Peter is a *Foundation too, on which the Church is built.* But in a way far different from that our Adversaries dream of; (for they do but dream, nor will any Considering and Intelligent Person think them well awake when they writ such things) For, 1. When we say, *That Peter is a Foundation on which the Church is built*; our meaning is not, that he has by this, any Prerogative or Superiority, much less (what our Adversaries pretend) any Monarchical Supremacy over the rest of the Apostles, and the whole Church; for every one of the Apostles is, as well and as much a *Foundation of the Christian Church, as Peter.* The (t) Apostle tells us, *That the Church is a spiritual House, which is built upon (u) The Foundation of the Apostles and Prophets, Jesus Christ being the Chief Corner-stone.* And St. John to the same purpose speaking of the Church, the New Jerusalem, says — (x) *The City had Twelve Foundations, and in them the names of the Twelve Apostles of the Lamb.* In these Texts all the Apostles (James and Paul, as well as Peter) are foundations of the Church equally, and without any distinction or difference; no Prerogative given to Peter above the rest; much less that vast Monarchical Supremacy which is pretended to. Both the Greek and Latin Fathers say, *That the Gospel, the Christian Faith, or the Creed (which contains the Sum of it) or Peter's Confession of our blessed Saviour to be Christ the Son of the Living God, (which is the Chief Fundamental Article of our Faith, I say, That (in those Father's Judgment) this Faith is the Foundation on which the Church is built; St. Augustin, Explaining the Creed to the Catechumens, has these words —*

(y) *Know you: (saith he) that this Creed is the Foundation*

on which the Edifice or Building of the Church is raised. To the same purpose Theophylact tells us—(z) That the Faith which Peter confess'd, was to be the Foundation of the faithful, that is of the Church. This is a Truth so evident, that a Learned Jesuite, having cited and approved (a) Alcazar, (a zealous Roman Catholick) for this very same Opinion, does not only receive and approve, but largely and undeniably prove it, out of Clemens Romanus, Augustine, Hierome, Ruffin, the (b) Trent Council, and (c) St. Paul: And then adds—(d) That other Councils and Fathers say the same. Another (e) Learned Jesuite confesses, That it was the Opinion of many Ancient Fathers (yet he endeavours to confute it) that those words—[upon this Rock I will build my Church];] are thus to be understood—Upon this Faith, or Confession of Faith which thou hast made, That I am Christ the Son of the Living God) will I build my Church; And then he cites many Fathers to prove it; and immediately quotes St. Augustine, and (with little respect or modesty) says—That (f) Augustine's Opinion was further from sense, then those he there cited; because he made Christ the Rock on which the Church was built.

(z) Ἡ ὁμολογία ἢν ἀπολογησας, Θέμελιον μέλλει εἶναι τῶν πιστευόντων. Theophylact in Matth. 16. 17, 18.

(a) Alcazar's words are these—*censeo Apostolos idcirco fundatores Ecclesie dici; quia fidei summam edidit, & effusi Cruoris Testimonio, necnon prædicatione & miraculis in hominum animis inſeverunt.* Corn. A Lapid in Apocal. 21. 14. p. 112. Col. 2. C.

(b) Conc. Trid. Sess. 3: Apostolicum Symbolum vocat firmitum atque unicum Fundamentum, contra quod portæ intra

feri non prævalebunt. Idem, ibid. Col. 2. E.

(c) Tale Fundamentum à Paulo fuit factum.

1 Cor. 3. 10. ut Sapiens Architectus Fundamentum posui. Idem, ibidem.

(d) Idem dicunt

alia Concilia & Patres. Ibid. (e) Sunt inter veteres Authores, qui Interpretantur super hanc Petram; i. e. super hanc Fidem; aut super hanc Fidei Confessionem quâ me Filium esse Dei vivi dixisti: ut Hilarius, Greg. Nyssenus, Chrysostomus, Cyrillus Alexandrinus, Ambrosius in Epistolas Pauli, &c. Maldonat. in Matth. 16. 17. p. 339. Col. 1. E.

(f) Longius etiam à sensu recedens Augustine interpretatur, super hanc Petram, i. e. super meipsum, quia Petra erat Christus. Maldonat. ibid.

(3.) I take it then for certain, and confess'd, (and so does a very (g) Learned Jesuite too, that the twelve Foundations, in that Place in the Revelation before cited, (Cap. 21. 14.) signifies the Twelve Apostles on whom the Wall of the New Jerusalem, or the Church of Christ was built;

(g) Certum est apud omnes hæc 12. Fundamenta (Rev. 21. 14.) significare 12. Apostolos; ipsorum enim humeris

quasi innixus Ecclesie murus recumbit. Ideo enim eorum nomina fundamentis Inscripta sunt, ut significetur ipsis esse fundamenta & fundatores (hæc enim duo eodem recidunt) Ecclesie. Corn. A Lapid in Apoc. 21. 14. p. 312. Col. 1. D.

(b) 1 Tim. 3. 15.
1 Cor. 3. 9. 16.

(i) 1 Pet. 2. 5.

(k) Eph. 4. 11.
12.

(l) Eph. 1. 22.
23. The Church
which is his Body.

(m) 1 Cor. 3. 9,
10. And I (says
Paul) as a Master-
Builder.

(n) We are God's
building, and as a
skilful Master-build-
er, I have laid the
Foundation. 1 Cor.
3. 11, 12. where
σφδς, peritum signi-
ficat. σφδς, ὁ τῶν
Θεῶν ἑμπειρῶ.
Hefychius.

(o) Fundamen-
tum posui; i.e. prima
initia fidei Annun-
ciavi. Lyrarus. An-
nunciavi vitæ eter-
næ fundamentum, id
est, Christum. Fab.
Stabulenhs. Τὸ τῆς
'Εσσεῖας θεμε-
λίον. Theodor. vid.
Cor. A Lapide In A-
pocal. 21. 14. p. 312.
Col. 2. E. vid. Græc.
in 1 Cor. 3. 10. Rom.
15. 20. Hebr. 6. 1 Ita
etiam Lyrarus &
Glossa Interlinea-
ria.

and therefore their Names (as St. John says) were writ-
ten on those Foundations, to signifie, that the Apostles
(Paul as well as Peter) were Founders or Foundations of
the Christian Church. And that this may more distinct-
ly appear, and from Scripture it self, that every Apo-
stle, (as well as Peter) is a Foundation of the Christian
Church; we are to consider. First, That in Scripture
the Church is commonly call'd (b) a House, the House of
God; and every good Christian is a (i) lively Stone which
goes to the building of that spiritual House. 2. Our blest
Saviour call'd and sent ad his Apostles, (as well as Pe-
ter) to (k) build this House. He gave some Apostles —
for the edifying (εἰς οἰκοδομὴν) or building the body of Christ,
That is, the (l) Church. 3. The Apostles all of them,
Paul (m) as well as Peter) were Master-Builders of this
House. Evident it is (in the Text cited) that St. Paul
was a Master-Builder, and St. Peter was no more; nor is
he any where in Scripture, expressly said to be so much;
though I believe, and grant he was. 4. The Means by
which these Master-Builders edify'd and built the Church,
were these: Their diligent preaching of the Gospel, (first,
and more infallibly Communicated to them, then to any
others) Their pious and exemplary Conversation, which
made their Preaching more effectual, and gave Reputa-
tion to it, and themselves; Their confirming with Mira-
cles, and sealing the Truth of it, with their Blood and
Martyrdom. 5. Hence, the Gospel it self and our Chri-
stian Faith, is call'd the Foundation of the Church; as may
appear by what is said before, and by St. Paul, who ex-
pressly (n) calls it so. For that Foundation, which he
there says he had laid at Corinth (as may appear from the
Context) was the (o) Gospel he had preach'd among
them. So that (by the Authorities above cited) I think
it may appear, that Divines (Ancient and Modern, Pro-
testant and Papist) seem to agree in this; That there is
a double Foundation of the Church, Doctrinal and Perso-
nal: The first is the Gospel, or those holy Precepts, and
gracious Promises contain'd in it; On the belief and
practise

practise whereof, the Church solely relies for Grace here, and Glory hereafter; And therefore, they are commonly and justly call'd the Foundation on which the Church is built. Whence it is very usual in Scripture, to say, that by Preaching the Gospel, the (p) Church is edify'd or built. And because our blessed Saviour immediately call'd all his Apostles, gave them Authority, and the Infalible Assistance of his Spirit, and sent them to preach the Gospel, and they (with great success) did it, converting Nations, building or founding Churches) therefore they were call'd *Master-Builders, Founders, and Foundations* of the Christian Church; as our (q) Adversaries confess. Now (as to this Particular) as the Apostles were *Founders* or *Foundations* of the Christian Church; *Peter* had no Preheminence or Prerogative above the other Apostles; He was no more *Petra*, a Founder or Foundation of the Church, then the other Apostles. Nay in this (if any) certainly *St. Paul* might challenge a Preference and Preheminence above *Peter* himself, or any of the rest. For he (with truth and modesty enough, (r) tells us — That in preacing the Gospel he laboured more then they All: (And (s) *Irenaeus* gives the reason of it) His Sufferings were (t) more, He planted more Churches, He writ more Epistles, then they all; (his being Fourteen, and all the rest but Seven, and they (in respect of his, short ones too; which then were, and ever since have been, and (while the World stands) will be Doctrinal Foundations of the Christian Church. But that which makes more against *Peter's* Supremacy, and for *St. Paul's* Preference before him, (at least his Independence upon *Peter* (as the Supream Monarch of the Church) is; That he tells the *Corinthians*, That the care of (u) All the Churches lay upon him. Nor that only, but that he made Orders and (x) Constitutions for all those Churches, which they were bound to observe — So I Ordain

(p) Act. 9. 37.
1 Cor. 14. 3. 5. So
St. Paul's Authority was given him for Edification, or building the Church. 2 Cor. 10. 8.

(q) Ideo enim Apostolorum nomina Fundamenti Ecclesie inscripta sunt. Rev. 21. 14. ut significetur ipsos esse Fundamenta & Fundatores (haec enim duo eodem recidunt) Ecclesiae. Corn. A Lapide ubi supra, in Apoc. 21. 14. p. 312. Col. 1. D.

(r) 1 Cor. 15. 10. I laboured more abundantly then they All. And 2 Cor. 11. 23.

(s) Plus reliquos; quia illi, ut plurimum, Judaeis praedicabant, quorum facilius catechizatio cum Legem & Prophetas admiserunt Paulus Gentibus, qui utraque negabant. Irenaeus advers. Haereses l. 4. c. 41. p. 379. C. Edit. Feu-Ardentij.

(t) 2 Cor. 11. 23.

Vid. Originem contra Celsum, Græco-Lat. p. 49. *μεινιστα*.

(x) 1 Cor. 7. 17. *ὅπως ἐν ταῖς Ἐκκλησίας πόλις Διατάσσεται.*

(u) 2 Cor. 11. 28. *Πάντων Ἐκκλησιῶν*

(faith

(y) Conc. Trid. Sess. 4. in Decreto de Edit. Sacrorum Librorum.

(z) Διατάσσει; Inde διάταγμα, Edictum, διαταxis, Constitutio. Glossæ veteres In Calce Cyrilli, &c.

(a) Διατάττομαι, το διοικῶμαι, κὶ προστάτω: οἶον ὁ βασιλεὺς διατάττει τοῖς ἐφ' ἑαυτῷ ὑπὸ κρίσει — ἐξ ἑκείνης κὶ διάταγμα, ἢ τῷ βασιλεὺς προσαγῆν. Phavorinus. verbo διατάττομαι.

(b) Τοῖς ὅτι κληθεῖσιν ἐκείναι νομοθετήκεν — ὅσοι νομοθετῶν τὰ χυτάλληλα. Theod. in 1 Cor. 7. 17. Oenoninus and Theophylact say to the same purpose, on the same place. Confer 1 Cor. 16. 1.

(c) Τῆς οἰκουμένης κήρυξ. Photius Epist. 117. p. 158. & ibid. p. 109.

(d) Παῦλος δὲ διὰς, κὶ πρὸς τῇ οἰκουμένῃ. Paulus autem peculiariter Orbi universo. Nicol. Methon. de

Corp. & Sang. Christi in Magna Bibl. Patrum: Tom 12. p. 519.

(e) Πάντος τῆς οἰκουμένης περιέφρω τὴν μέμνην. Universi Orbis Terrarum sollicitudinem mecum giro. Theod. in 2 Cor. 11. 28.

(faith he) in *All the Churches*. So our English truly renders it. I know the Vulgar Latin (which the *Trent* (y) Fathers ridiculously declare Authentick) renders it otherwise — *So I teach in all Churches*: but the (z) word there, signifies not to teach, but properly to (a) *Ordain* and *Legally Constitute, Define, and Command*. So that thereupon Obedience becomes due from those who are concern'd in such Constitution or Ordinance. And this *Theodoret* took to be the true meaning of that Text; and therefore he says, That *Paul's* *Ordaining in all Churches*, was giving them a (b) *Law*, which they were to obey. So that here are two things expressly said of *Paul* in Scripture, and that by himself, who best knew, and was *Testis idoneus*, & *ἑταρεὺς*, a Witness beyond all Exception. 1. That the care of all the Churches lay upon him. 2. That he made Ecclesiastical *Laws and Constitutions for them All*: whereas (in Scripture) no such thing is said of *Peter*, or any other Apostle. Upon consideration of the Premises, some of the Ancients have call'd *St. Paul*, *A Preacher to the whole World*; So (c) *Photius* and *Nicolaus Methonensis Episcopus*, speaking of several Apostles Officiating at several places; as of *James* at *Jerusalem*, *John* in *Asia*, *Peter* and *Paul* at *Antioch*, &c. He adds; concerning (d) *Paul* — *That he did particularly Officiate to the whole World*. And to the same purpose *Theodoret*, Expounding the words of the Apostle — *That the care of All the Churches lay upon him*; He says, *That the* (e) *solicitude and care of the whole World lay upon Paul*. More than this cannot be said of *Peter*, nor is there half so much said of him, as of *St. Paul* in Scripture. Had *Peter* told us — *That the Care of All the Churches lay upon him*; and that he made *Orders and Constitutions, to be observed in All Churches*, (both which are expressly said of *St. Paul*) the Canonists and Popish Party, would have had some pretence (who now have

none) for *Peter's* Supremacy. I urge not this, to ascribe to *Paul*, that Supremacy we deny to *Peter*; (For neither had they, nor any other Apostle, any such thing) but only to shew, That *St. Paul* (his Labours, Sufferings, the many Churches founded by him, and his Canonical Writings consider'd) may be thought (not without reason) a more eminent Founder of the Christian Church, then *St. Peter*. 2. But as it is, and must be confess'd by Divines, Ancient and Modern, Protestants and Papists, That the Gospel is the Doctrinal Foundation, and that *Petra*, on which the Church is built; So there is also a Personal Foundation, evidently mention'd in Scripture. I mean Persons, on whom the Christian Church is built: And they are

1. Our blessed Saviour.
2. His Apostles.

1. That our blessed Saviour is a Rock, and that κατ' ἑξ-
οχὴν, the most firm and immoveable Rock on which the Church is built, is evident from the (f) Scriptures before cited. Such a Rock; as *Peter* neither was, nor could be, much less any of those they call his Successors. For, 1. Our blessed Saviour was, and still is a Rock on (g) which (as *Irenaeus* tells us) the *Universal Church*; both before and since his coming into the World, was built. He was (h) promised by God presently after the fall of *Adam*, and then successively by (i) all the Prophets; His Death and Passion was a Propitiation, as well for the Sins of those who (k) lived before, as ours who live after it; and those Promises of the Messiah were such, as all the Patriarchs, Prophets, and

1. Our blessed Saviour.

(f) Vide Matth. 21. 42. Rom. 9. 33. & Rom. 10. 11. & 1 Cor. 3. 11. & 1 Cor. 10. 4. & Act. 4. 11. & 1 Pet. 2. 6, 7, 8. & Isai. 28. 16. The Septuagint translate it thus —

ἰδὲ ἐγὼ ἑμεῶν-
λω εἰς τὰ θεμέλια
Σιὼν λίθον πολυ-
τελῆ, ἐκλεκτον, ἀ-
καταγωνιάδον, ἐν-
μον, εἰς τὰ θεμέλια

αὐτῆς. Vide Hieronymum in locum; & 1 Pet. 2. 6, 7. ubi Isaiam citat, & eadem pene verba habet, quæ apud 70. Interpretes hodie Extant. Vide Procopium in Isai. 44. p. 504. & Fabr. Stapulensem in Matth. 16. 18.

(g) Christus lapis summus Angularis Omnia sustinens, & in unam fidem Abrabæ Colligens eos, qui in utroque Testamento apti sunt in adificationem Dei. Irenæus lib. 4. cap. 42. pag. 380. Edit. Feuardentij. (h) Gen. 3. 15.

(i) Act. 13. 18. 24. Luc. 1. 70. & Luc. 24. 27. (k) Heb. 9. 15.

(l) Hebr. 11. 13. Vid. Euseb. Hist. l. 1. c. 2. p. 6. B. Edit. Valesij. Τῶν καὶ οὐκ ἀντὶ τῆς ἀρχῆς αὐτῶν; ὡς προφῆτας καὶ ἱερεῖς, &c. Omnes ab origine Generis humani qui iustitie laude floruerunt, ut Abraham, Moses, & Quicunque postea iusti, Omnes Christum agnoverunt, eique tanquam Dei Filio, debitum cultum Exhibuerunt. Et Demonst. Evang. l. 1. Cap. 5. 6.

(m) Σαφῶς τὸν Χριστὸν ἰδεσθαι. Christum distinctè cognitum habuerunt. Euseb. Hist. l. 1. c. 4. p. 16. B.

(n) Ἐγὼ Χριστὸς εἰ καὶ οὐκ ὀνόματι. Si non nomine, reipsa tamen Christianos. Idem plane habet Augustinus, Retract. l. 1. c. 13.

(o) Galat. 3. 8.

(p) Luc. 24. 25. 26. 27. 44.

(q) Act. 26. 22, 23. and Act 28. 23.

(r) Lombard. Sent. l. 3. Dist. 25. vide Johan. Martinez de Ripalda ad dictam Distinctionem.

(f) Augustinus in Evang. secundum Matth. Sermon. 13. Tom. 10. p. 59. O. Basil. 1569. Super hanc Petram quam confisus es, dicens, Tu es Christus Filius Dei vivi, ædificabo Ecclesiam meam. Id est, Super meipsum ædificabo Ecclesiam meam. Super Me ædificabo Te, non Me super Te——Non in Pauli, nec in Petri Nomine baptizati sumus, sed Christi; ut Petrus ædificetur super Petram, non Petra super Petrum. Ibid. p. 59. A.

Pious men before Christ did (l) know and believe. Nay, (if we believe Eusebius) the Promises of the Messias, were (m) clearly and distinctly revealed to the Ancient Patriarchs and Prophets (though in a less degree and measure of clearness) and their Belief and suitable Obedience such, that (though they had not the name, yet they might truly be (n) call'd Christians before Christ. The Apostle tells us, That the (o) Gospel was preached to Abraham, and so it was to all the Ancient Church, by the (p) Prophets; who foretold them of the Incarnation, Passion, and Resurrection of Christ. It was the Gospel St. Paul every where preach'd, and yet he says, that He preach'd No (q) other Things, than those which the Prophets and Moses did say should come. And this is a Truth so manifest, that (to say no more of the Ancient Christian Writers) (r) Peter Lombard, and the Popish Schoolmen, writing de Fide Antiquorum, of the Faith by which the Saints, before our blessed Saviour, were saved; they all say, that they then (as we now) were saved by Faith in Christ their Redeemer. The difference was, 1. They believed in Christo Exhibendo, we in Christo Actu Exhibito. 2. Their Faith before our blessed Saviour's coming, was more imperfect and implicate; Ours (since he is come, and the Gospel clearly publish'd) much more Perfect and Explicite. This I say, to prove that our blessed Saviour was the Rock, on which the Church under the Old Testament was built, and (in this Particular) such a Rock and Foundation of the Church as Peter never was, nor could be; it being impossible he should be a Foundation of that Church which was founded almost Four thousand years before he was born. 2. Our blessed Saviour is a Rock and Foundation, on which the whole Christian Church is built, even the Apostles themselves, as well as others: who (all of them, (f) Peter as well as Paul)

in respect of Christ (who is the great immoveable Rock, which sustains the (t) whole Building) are *Superstructions*; though otherwise, in respect of the Christian World converted by their Preaching, they are call'd *Foundations*; yet only Secondary Foundations , all of which are built upon the Principal and prime Foundation Jesus Christ (n). So in the like Instance, all the Apostles (Peter as well as the rest) were both *Sheep* and *Shepherds*. 1. Sheep, in respect of Christ, who is the (x) great and (y) chief Shepherd. My (z) *Sheep hear my voice*, (says our blessed Saviour :) The Apostles did so ; when he call'd them, they heard and obey'd him. Again, *I lay (a) down my life for my Sheep*; so he did for his Apostles, else they could not have been saved; And therefore they also are his Sheep. 2. Yet they were Shepherds too (sent by, and subordinate to the great and chief Shepherd *Jesus Christ*) in respect of the Church and Christians, over which the (b) Holy Ghost had set them. 3. Our blessed Saviour is such a *foundation and founder of his Church*, as does not find, but make these *Lively Stones*, which are the Materials with which he builds it. He gives his Spirit, and by it Grace and a Lively Faith, which things alone make men Lively Stones, and fit for that Building. This no Apostle, (not *Peter*, much less any succeeding Pope) ever did, or could do; nor (without great folly and impiety) can pretend to. 4. Our blessed Saviour is such a Rock, such a Foundation and Founder of the Church, as was and is Proprietary and the sole true Owner of it; 'tis *his House*, purchased with his precious Blood;

(t) Ἀνάκτορον γὰρ θεμελίον ὁ Χριστός, &c. Omnium siquidem fundamentum est Christus, qui sibi ad nota, fixa firmaque sustineat. Procopius in Cap. 44. Isaia p. 504. And a little after — Τεθεμελίωκε, &c. Ecclesie idem fundamentum jecit, qui ipse Fundamentum est, super quod & nos, tanquam Lapides pretiosi, superstruimus. Procopius ib. pag. 519. Omnis Ecclesie Compages innititur & Incumbit, ut nunquam cadat, summo Angulari Lapide Christo Jesu. Augustin. Quartil. in Psal. 86. Tom 8. pag. 955. Operum Basil. 1569.

(u) Fundamentum est solus Christus vel fides ipsius. Object. Apoc. 21. 14. Apostoli sunt Fundamenta. Sol. 1. Fundamentum propriè,

est illud quod habet firmitatem & stabilitatem in se; sic Solus Christus est Fundamentum. 2. Imprimè, illud quod adhxeret primo Fundamento; sicut sunt Lapides primarij Fundamento innascuntur; sic Apostoli dicuntur fundamenta qui primitus Adhæserunt Christo. Lyranus in 1 Cor. 3. 11. vid. Pet. Lombard. in locum. pag. 73. C. D. Christus primus Lapis & Angularis; super Christum Apostoli & Prophetæ, super illos, Nos ædificati sumus. Maldonatus in Matth. 16. pag. 342. And again — Multi in eodem Fundamento Lapides sunt; summus & primus solus est Christus, & præter illud, Fundamentum Aliud nemo potest ponere; super illud autem, etiam alia sunt, quæ eo nituntur, Fundamenta: nam & Apostoli & Prophetæ Fundamentum Appellantur, sed ipso summo Angulari Lapide Christo Jesu. Eph. 2. 20. Maldonat. in Matth. 7. 24. p. 178.

(x) Τὸν ποιμένα τῶν προβάτων τῶν μέγαν. Hebr. 13. 20. (y) Ἀρχιποίμην. 1 Pet. 3. 41. (z) John 10. 27. (a) John 10. 15. (b) Act. 20. 28.

K

and.

(c) Rev. 15:3.

(d) Hebr. 3:5, 6.
Μωϋσῆς ἐν οἴκῳ, ὡς
famulus: Christus
ὁ γὰρ τοῦ οἴκου, super
domum, ut Filius &
Dominus.

(e) 2 Cor. 4:5.

(f) Christus Pec-
trum universi fidelium
Generis Caput
Constituit—
ut qui Ei Successit,
Eandem Plane Totius
Ecclesie Potestatem
habere voluerit.
Catechismus Tri-
dentinus Part. I. c.
10. §§. 11. 12. &
præcipue. §. 13. p.
117. Edit. Paris.
1635.

2. The Apostles.

(g) Matth. 10:1.

2:3. &c. Mark. 3:

14. Luk. 9:1. &c.

(h) Paulus Apo-
stolus non ab homi-
nibus nec per homi-
nem, Gal. 1:1. ὁ Θε-
σμός ἐγενόθη,
&c. Dominus eum
vocavit cælitus, ho-
mine non usus Ad-
ministrō. Theodo-
ret in loc. Non Pe-
tro. Esitius in lo-
cum.

and he ever had, and still hath a Magisterial and Imperial power over it, to rule and govern it; He is (c) *King of Saints*. 'Tis true, the Prophets and Apostles are called Foundations and Founders of the Church; Those of the *Judaical Church*, before our blessed Saviour's Incarnation; these of the *Christian Church*, after it. But the Power, and the Authority, the Prophets or Apostles had, (even the greatest of them (*Moses*, or *Peter*) was only *Ministerial*, the Authority of *Servants*, deriv'd from our blessed Saviour, and exercised under him. So the Apostle tells us—
(d) *That Moses was faithful in all his House*, (i.e. in the *Judaical Church*) *As a Servant*; but *Christ as a Son*, over his *Own House*, whose House *Are We*, &c. So in the *Christian Church*, the Apostles (all of them) were *Prime and Principal Ministers*, from and under Christ, to call and build the Church. They were *Servants of Christ*, and (for his (e) sake) of the Church: they had *Ministerium*, but not *Imperium*. Neither *Peter*, nor any other, had that vast Monarchical Supremacy over the whole Church, which is (not without great Error and Impiety) pretended to; when they blasphemously say—*That Peter (f) was our blessed Saviour's Successor*, and (by him) *Constituted the Head of the Universal Church, with the very same Power our blessed Saviour had*. But this they say only, without any Proof or Probability; and so transeat cum cæteris erroribus.

2. But although we say, (and have evident Reason and Authority for it) That our blessed Saviour was the one and only prime and chief foundation and founder of the Church, and all the Apostles (*Peter* as well as the Rest) *Superstructions* in respect of him; yet we know and acknowledge, that (both in Scripture and Antiquity) they are called *Foundations and Founders* of the Christian Church in respect of the Churches, call'd, *Converted*, and *Constituted* by them; but all Equally so; *Peter* was no more a foundation than *Paul*, or *James*, or *John*. For, 1. They were all immediately call'd by our (g) blessed Saviour, without any dependence (h) upon *Peter*, or any body else, (as is Evident in the Text itself)

self) And this is generally confess'd by the Popish Commentators, even the Jesuits, such as *Tirinus*, *Menochius*, &c. I say, all the Apostles had this *immediate calling* to their Apostleship, from our blessed Saviour, except *Matthias*; and he was not chosen by *Peter* (who neither knew nor had any such Supremacy, as without all reason, is now ascribed to him) but the (i) *Colledge of the Apostles*, and consent of the faithful there present. And though a learned Jesuit, (zealous for *Peter*, and the Popes Supremacy) would have *Peter to be the* (k) *Director in that business* (the Election of *Matthias*) yet he cannot deny, but it was done by the *common* (l) *consent of the Apostles and Brethren*. 2. As the Apostles all of them, (*Matthias* excepted) had their *call* immediately and Equally from our blessed Saviour, without any dependance upon *St. Peter*; so they had their *Commission* immediately from him, and in it, the very same Power, equally given to all. The same power given to any one, (even *St. Peter*) was given to every one. This is Evident, 1. From those plain Texts where their (m) *Commission* and Apostolical Power is given them by our blessed Saviour, before the Resurrection; when they were sent to the (n) *Jews* only; and the very same Power equally given to all. 2. And from those other (as clear and plain) Texts, where in (after the Resurrection) they had commission and Authority given them by our blessed Saviour, to *preach to* (o) *all Nations*; where it is——*As my Father sent me, so I send you, and Go ye, &c.* All equally sent, no difference or distinction of the Persons, as to any Priviledge or Precedence, no Degrees of Power more or greater in one, than every one. Their Commission and Authority given in it, was the very same, and equally given to all the Apostles. These Truths are so evident in the Text, that some sober Popish Writers do both profess and industriously prove them. *Franc: A Vicoria*, (prime Professor of Divinity at *Salamanca* in Spain, and (as they esteemed and called him) an (p) *Excellent and Incomparable Divine*) proposes and proves these two Conclusions. 1. *All the* (q) *Power the Apostles had, was* (by them) *received immediately from Christ*.

(i) *Matthias à Collegio Apostolorum factus est Apostolus; Ita Estius in Gal. 1. 1.*

(k) *Hec omnia facta sunt dirigente Petro, qui totius Operis fuit Chorus. A Lapide in Cap. 1. Act. Apost. p. 57. Col. 1. C.*

(l) *Apostoli ceterique fideles Communi consensu Nominaunt duos, &c. A Lapide, ibidem.*

(m) *Matth. 10. 1. 2. 3. &c. Mark. 3. 13. 14. 15. Luk. 9. 1.*

(n) *Matth. 10. 5. 6.*

(o) *Matth. 28. 18. 19. Mark. 16. 15. 16. John. 20. 22. 23.*

(p) *Francis. A Vicoria. SS. Theol. Salamanticensis Academiae, in primaria Cathedra Professore Eximio & Incomparabili. Ita habet Libri sui Epigrapheseu Titulus.*

(q) *Omnen Potestatem, quam Apostoli habuerunt, recipiunt immediate à Christo. Vicoria Prelect. 2. De Potest. Eccles. Conc. 3. p. 84.*

(r) *Apostoli Omnes habuerunt æqualem Potestatem cum Petro.* Ibid. Conc. 4. p. 85.

(f) *Quod sic Intelligo; quod quilibet Apostolus habuit Potestatem Ecclesiasticam in toto Orbe, & ad Omnes Actus ad quos Petrus habuit.* Ibid.

(t) *Non loquor de illis Actibus, qui spectant ad solum*

summam Pontificem, ut Congregatio Generalis Concilij. Ibidem. (u) Vid. Hist. Conc. Generalium, per Ed. Richerium Doct. & Socium Sorbonicum. Colon. 1680. where he clearly proves, the first Eight General Councils were call'd by the Emperors.

(x) Math. 16. 19.

(y) Cap. Solicit. 6. Extra De Major. & Obedientiâ. vid. Baron. Tom. 11. ad ann. 1076. §. 25. 26.

(z) Cap. unam Sanct. 1. De Major. & Obedientiâ. Extravag. Com

(a) Bellarm. de Pont. Rom. l. 5. c. 7. §. Item; & §. sic enim.

(b) Conc. Lateran. sub Leo. 10. Sess. 11. apud Bini-um. Tom. 9. p. 153. A. B.

(c) Honoratus Faber Societatis Jesu, libro cui Titulus — Una Fides, Unius Eccle-

siæ Rom. Delingæ. 1657. Cap. 19. Cujus Lemma est; *Claves Regni Cælorum Duntaxat Petro Date fuerunt.* (d) *Prodiit dictus Liber, cum facultate Superiorum, & Privilegio Cæsareo.*

2. *All the (r) Apostles had Equal Power with Peter: And then he Explains his meaning thus — (f) That every Apostle had Ecclesiastical Power in the whole World, and to do every Act, which Peter had power to do.* But then (to please the Pope and his Party) he *Excepts those Acts which were proper and belong'd (t) peculiarly to the Pope; as Calling of a General Council.* But this is *gratis dictum*, without any pretence of proof, or probability from Scripture, and evidently contradictory to the known practice of the Christian World, after the Emperors became Christians, who alone (and not the Pope) call'd all the Ancient Councils; as is fully proved by a late and Learned (u) Sorbon Doctor.

5. But to proceed; That place in (x) *Matthew* is urg'd in the foregoing Objection, to prove the Monarchical Supremacy of *Peter* — *I give unto thee, the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth, shall be bound on Heaven, &c.* Now that I may give a short and distinct Answer to this place: I consider,

1. That this Text is generally urg'd (though most Impertinently) to prove *Peter's* and the Popes Power over Kings and Emperors. So (y) *Innocent. III.* Cites it to prove, that the *Emperor is subject to the Pope.* To the same purpose Pope *Boniface. VIII.* produceth it, in his Impious and (as to the Nonsense and Inconsequence of it) ridiculous (z) Extravagant; which (a) *Bellarmino* approves, and *Leo. X.* and his (b) *Lateran Council* (which they call a General one) Innovates and Confirms; and yet a late (c) Jesuit, expressly tells us, (and you may be sure, with the (d) Approbation of his Superiors) *That the Keys were given Only to Peter.* These, and many more, quote this place to the same purpose.

2. It is certain (and (e) confess'd) that our blessed Saviour in this place of *Matthew*, does not *Actually give* St. *Peter* the Power of the Keys (be what it will) but (*pro futuro*) promise that he will give it. For it is in that Text, *Δόςω, dabo, I will give, not I have given, or do give*; and therefore they must shew some other place in Scripture, where that Power is actually given to *Peter*, and that to him alone; else, (if it be given to the other Apostles as well as to him) it will be impossible to prove his Prerogative and Supremacy over the other Apostles, from that Power, which they have as well as he.

Tholof. 1647. & ibi Cyril. p. 548. ubi ait, *Christum Claves Petro promississe*. Matth. 16. 19. *Sed non dedisse*. Joh. 20. 22, 23. — 'Ο τῷ δόρω καλεῖς ἢ τῆς Ἀνάσσεως ὧς, ὅτε εἶπε, λάβετε πνεῦμα ἅγιον, ἃν πῶν ἀρῇτε τὰς ἁμαρτίας, ἀφεῖναι αὐτοῖς, &c.

3. But it is certain, that the *Power of the Keys* (be what it will) was (by our blessed Saviour) afterwards given to all the Apostles, as well, and as much, as to *Peter*. So it evidently appears by St. (f) *Matthew*, in the place cited. Where our blessed Saviour speaking to all his Disciples, as well as *Peter*, hath these words — *Verily I say unto You, ('tis all (g) of them he speaks to) whatsoever you shall bind on Earth, shall be bound in Heaven; and whatsoever you shall loose on Earth, shall be loosed in Heaven*. Here his Promise made before to *Peter*, Chap. 16. 19. is made Good to him, and the Power of the Keys given him; but 'tis manifest, that it is (in the same time and place) equally given to all the Apostles, as well as to *Peter*. Their own Authentick Offices, now and heretofore in Publick use in the Church of *Rome*, do attest this truth. In one of which, they are taught to Invoke the Apostles in this Form — (h) *Orare pro eo Omnes Sancti Apostoli, Quibus à Domino data est Potestas Ligandi & Solvendi*. The Power of Binding and Loosing, (and so the Power of the Keys) was given to all the Apostles, as well as to *Peter*. This the (i) *Manual of the Church of Salisbury acknowledges, that the Power of binding and loosing, was given to Paul as well as Peter; and*

(e) *Dabo ait, non do; promittit, non dat*. Luc. Brugenfis in Matth. 16. 19. Ita etiam Faber Stapulensis in dictum locum, ut & alij. Vide Catenam Græcorum Patrum in Matthæum à Nicetâ Serrarum Episcopo Collectam; & à Balth. Corde-rio Jesuita Editâ

(f) Matth. 18. 18.

(g) τὰς κλέεις Πέτρω παρέχας, &c. *Petro dedit Claves cum Ligandi Potestate; eam vero Potestatem tradidit & Discipulis Omnibus*. Procop. in Itaiæ Cap. 61 & p. 713, 716. *Potestatem tribuit Apostolis*. Hieronym. in Matth. 18. 18. so even the Popish Commentators upon that place; Menoehius. Luc. Brugenfis, &c.

(h) *Processionale juxta Riturum Ecclesiæ Romanæ constituit*. Paris. 1663. p. 205. In Commendatione Animæ.

(i) *Manuale dictum*. Lond. 1554. p. 72.

further

(k) *Quilibet Sacerdos est Vicarius Petri & Pauli, &c.*
Ibid. p. 73.

(l) *Missale di-*
ctum MS. In For-
mula Absolutionis.
p. 111, 112.

(m) *Apud Ead-*
merum Hist. Novo-
rum, per Seldenum
lib. 1. pag. 27.

(n) *Apud G.*
Ferrarium De Cath.
Ecol. Divinis Offi-
ciis Romæ. 1591. p.
39. in absolut. plu-
rali & p. 40. in Ab-
solut. singulari. Col.
A. A. B.

(o) *Catechis. Ro-*
man. Paric. 1635.
Part. 2. c. 11. De
10. Symboli Artic.
§. 4. 6. Dominus E-
piscopis tantum &
Sacerdotibus hanc
Potestatem dedit. Et
Idem habemus §.
9. Ibidem.

(p) *Pontificale*
Romanum. Romæ.
1611. p. 52. De
Ordinat. Presbyte-
rii.

(q) *Joh. 20. 22.*
23. Accipe Spiritum
Sanctum, quorum re-
mitteris peccata, re-
mittantur eis; &

quorum retinueris, retenta sunt.

(r) *Christus Ascensus in Cælos, Sacerdotes sui ipsius Vica-*
rios reliquit, tanquam Praesides ac Judices, ad quos omnia mortalia crimina deferantur; quo,
Pro Potestate Clavium, remissionis & retentionis Sententiam pronuncient. Concil. trid. Sess. 14:
De Pœnitentia. c. 5.

(s) *Matth. 16. 19. Conc. Trident. Ibid. c. 6.* (t) *Sum-*
man Absolutamque Potestatem, Supremum Caput, summumque Pastorem. Luc. Brugenfis in locum
March. 16. 19.

further adds——(k) *That every Priest is Vicar of Pe-*
ter and Paul, and (Vice Petri & Pauli Ligat & solvit)
binds and looseth in their stead and place. The (1) Ancient
MS. Missal belonging to the Abbots of Evesham, says the
very same thing; So does (m) their St. Anselme: and the
Old (n) Ordo Romanus expressly says; That the Power of
the Keys, or the Power of binding and loosng, was (by
our blessed Saviour) given to all the Apostles, and (in
them) to all their Successors. Vide Bandinum, Lombar-
dum, &c. Sent. Lib. 4. Dist. 18. 19. and the rest there.
Their Trent Catechism (published by Pope Pius. V. ac-
cording to the Decree of the Trent Council) assures us,
That every (o) Bishop and Priest has the Power of the Keys
given him by our blessed Saviour. Hence it is, that in their
Roman (p) Pontifical, in their Ordination of a Priest,
this Power of the Keys, of remitting and retaining sins, is
given to every one Ordain'd to that Office, and (which may
seem strange) in the very (q) same words our blessed Sa-
vour used, when he gave that Power to Peter and the
other Apostles. Nor is this all; Their Oecumenical
Council of Trent approves and (by a Synodical Defini-
tion and Decree) confirms all this; and says further,
That our (r) blessed Saviour, before his Ascension, left All
Priests His Vicars, as Presidents and Judges, who By the
Power of the Keys, should Pronounce Sentence of the Remissi-
on and retaining of Sins. And this they there prove out
of this very Place (s) of Matthew, from which they would
(and generally endeavour to) prove the Popes (t) Ab-
solute Monarchical Supremacy, And Power to depose Kings
and Emperors. To omit all other Instances (which are
too many) sure I am, that Pope Innocent. IV. builded
his Power to Depose the Emperor Friderick upon this

one Text — (u) We (saith that Pope) being Christ's Vicar, and it being said to us, in the Person of Peter, whatsoever thou shalt bind on Earth, shall be bound in Heaven, &c. do Depose that Emperor, and Absolve all his Subjects from their Oaths of Allegiance, &c. From the Premises, and Authorities above-cited, I think 'tis Evident, 1. That in that Text, *Matth. 16. 19. The Power of the Keys*, was only promised, but not actually given to Peter. 2. When it was really and (*de facto*) given him, *Matth. 18. 18.* it was as well, and as much given to all the other Apostles as to him: as (besides what is aforesaid) is attested, and expressly affirmed by Pope (x) Gregory the Great, in his Book of the Sacraments, published by *Hugo Menardus*, a Learned *Benedictine Monck*; where Pope Gregory (and he as Wise and Learned, and as Infallible as those who follow him) teaches them to pray thus; *O God, who hast Committed the Power of Binding and Loosing To the Apostles, &c.* He knew not (it seems) any Supremacy given to Peter by our blessed Saviour, when he gave him *Potestatem Clavium*, The Power of the Keys; seeing the same Power was given to other Apostles, who never claim'd any such Supremacy. 3. Lastly, I desire then to know, by what Logick they can prove St. Peter's Supremacy over all the Apostles, for having a Power (the Power of the Keys) which every Apostle had as well as He.

(u) *Nos Christi Vices tenentes, in terris, Nobisque in Petri Persona, dictum sit, Quodcumque Ligaveris, &c. Imperatorem Privamus, & Subditos à Jramento fidelitatis absolvimus. Apud Bium. Conc. Tom. 7. Part. 2. p. 854.*

(x) *Vide Sacramentarium Gregorij Magni, per Hugonem Menardum Paris. 1642. p. 113. In Vigilia SS. Petri & Pauli. Where they pray thus— Deus, qui Ligandi Solvendi que Licentiam Tuis Apostolis Commisisti, &c. Barlaam de Primatu Papæ. lib. 2. confesseth that the Keys were given to Peter — & μὴν αὐτὸς μόνος, &c. Sed non illi soli, sed Pari cum ipso Dignitate, unicuique è*

duodecem. And then he proves it from *Matth. 18. 18.* and *Joh. 20. 22. 23.* The Learned *Dan. Huetius* cites this, In *Notis ad Originem. Part. 2. p. 46. Col. 1.* but neither gives, nor pretends to give any Just Answer to it. Only he says— *Barlaamum corripit ἐλλειπὴν ζῶν.* This was easily said, and Barlaam might as easily have answered, *Doctissimum Huetium corripit ἀρὸς ἀπικνῆ.*

4. There is one place (y) more (and but one) wherein the Power of the Keys is actually given to Peter; The words are these — *As my Father sent me, so send I you; And he breathed on them, and said; Receive the Holy Ghost; whose soever sins ye remit, they are remitted, and whose sins ye retain, they are retained.* Where, 1. It is certain and

(y) *Joh. 20. 21. 22. 23.*

con-

(2) Vid. Catechif. Trid. part. 1. c. 11. §. 4. et. loca in Margine notata, in Edit. Paris. 1635. p. 129. & Ibid. §. 9 p. 132. & part. 2. c. 5. De Pœnit. §. 12. p. 309. 310. & Ibid. §. 55. p. 339. 340. & Conc. Trid. Sess. 14. De Pœnit. c. 5. & 6.

(a) Remittuntur eis, verè & reipsâ Judicio meo Patrisque Cœlestis, Soluta sunt in Cœlo; quomodo loquitur Mat. 16. 19. Luc. Brugenfis in Joh. 20. 23. Comment. Tom 4. p. 134. Vid. Catenam Græc. Patrum in Johan. per Corderium, ad Joh. 20. 23. p. 459. and Ammonius there.

(b) Ego, filius Dei, perfunctus Vicibus meis, mitto Aequali Autoritate in Mundum universum, vos, quos creavi Apostolos meos. — Ordino vos Successores meos. — Quod ait Euthymius, Chrysostomum secutus — Apostoli tanquam Legati ac Vicarii Christi, sustinentes Personam ipsius absentis. Luc. Brugg in Joh. 20. 21. Comment. in 4. Evang. Tom. 4. p. 172.

confess'd, That though the Power of the Keys, be not here expressly nam'd, yet to retain and remit here in John signifies the very same thing, That to bind and loose in Matthew, where only the Power of the Keys is named. This the Trent Catechism, and the Trent Fathers themselves must, and do acknowledge, (as will manifestly appear by the Places cited in the (2) Margent) and the most Learned Commentators on this Place in John, allow it, and tell us truly, (a) That remittere here in John, is the very same with solvere, to loose, in Matthew, and so retinere here, the same with ligare in Matthew. 2. And 'tis as certain, (from the express words of the Text) and the undoubted meaning of them) that the Power of the Keys is here given equally to all the Apostles, as well as Peter; For so the words of their Commission, I send you (mine Apostles) and he breathed on Them; (his Apostles) whose Sins ye (my Apostles) retain, &c. The Authority and Power here mentioned, is (without distinction or difference of Degree) equally given to all; to James, and John, and Jude, as well as Peter. 3. Nay more; it is (b) Confess'd, and positively and truly affirm'd, by a very Learned Popish Author, That all the Apostles (as well as Peter) are by this Commission Vicars and Successors of Christ, and have the Power of the Keys (to bind and loose, retain and remit sins) equally given to them All. Now, if this be true, then it will inevitably follow, That all the Arguments they usually bring to prove the Pope's Monarchical Supremacy (even over Kings and Emperors) because he was Christ's Vicar, and had the Power of the Keys given him; I say, All such Arguments, from such Topicks, will not only be inconsequent, but indeed altogether impertinent and ridiculous. For if this Argument be good and concluding, The Keys were given to Peter, and he is the Vicar of Christ: Ergo, He is the sole Supream Monarch of the whole Church. Then this will be as good and concluding — Every Apostle (as well as Peter) was the Vicar of Christ, and had the Keys given him: Ergo, Every Apostle was

was sole Supream Monarch of the whole Church. And then (by this wild Logick) we shall have Twelve or Thirteen Persons, and every one of them sole Supream Monarch of the whole Church. That the Power of the Keys, was by our blessed Saviour, given to All the Apostles as well as Peter, seems to me evident by the Premisses, and that all of them (as much and as well as He) were *Christi Vicarij*, Christ's Vicars, may be as evident, and must be confess'd, even by our Adversaries; unless they will deny the plain Truth of Scripture, and their own received Principles. For, 1. Our blessed Saviour tells us — As my (c) Father sent me, so send I you. Christ was our great (d) Apostle sent immediately by his Father, so that he was *Legatus & Vicarius Patris*, his Father's Vicar and Ambassador (as St. (e) Ambrose says) And our blessed Saviour sends his Apostles, as his Vicars and Ambassadors. So the same Father tells us, in the (f) same place; and St. Paul says as much of (g) himself and the other Apostles — He hath committed to us the Word of Reconciliation; now then We are Ambassadors, for Christ, as though God did beseech you by us; we pray you in Christ's stead. All the Apostles were (by our blessed Saviour) Commission'd and sent as his Ambassadors, what they did was in Christ's stead and place. They were his Vicars, and what they did was as his Deputies, Vice-Christi, supplying his place. Thus (h) Lyrannus, and the Interlinatory (i) Glossator, (and they no Lutherans) Explain that place; so the Famous Bishop of Paris, and Father of the School-men, Peter (k) Lombard; so Pope (l) Gregory the Great; nay the Jesuites (*Instituta Societat. Jesu. Tom. 3. pag. 262. 263.* acknowledge their Superiors (though they be neither Popes nor Apostles) to be *Vicarios Christi*, Christ's Vicars. And that I may neither trouble the Reader, nor my self with more Testimonies; Their own Authentick Offices, which have been, or are approved, and publickly used in their Church, expressly say the very same thing; That the Apostles (All of them as well as Peter) were *Christi's Vicars*; particular-

L

ly,

(c) Joh. 20. 21.

(d) Hebr. 3. 1.

(e) *Deus erat in Christo, quasi in Vicario & Legato.* Ambros. in 2 Cor. 5. 19. Explicat. Ambros. 1 cap. 16.

(f) *Deus pro Christo Vicarios dedit Apostolos, ut pro ipso predicarent reconciliationem.* Idem lb.

(g) 2 Cor. 5. 19. 20.

(h) *Obsecramus pro Christo; i.e. Loco Christi, cujus sumus Ministri.* Lyrannus in loc. 2 Cor. 5. 20.

(i) *Ministerium reconciliationis dedit nobis; i.e. Vicariis Apostolis.* And again, *Legatione fungimur pro Christo; i.e. Vice-Christi.*

(k) *Dedit quosdam Apostolos, i.e. Vicarios Prædicationis.* Lombard. in Eph. 4. p. 171. & rursus in 2 Cor. 5. 19. 20. De i. Ministerium reconciliationis nobis Apostolis, Vicariis Christi. P. 125. Col. E.

(l) Vide Johan. Lanoium Ep. Tom. 6. p. 192.

(m) Vid. Missal. Roman. ex Decret. Conc. Trid. restitutum, Pij 5. Iussu Edit. Clement. 8. Auctoritate recognitum; Antv. 1619. Inter Præfationes Missæ sine notis, p. 219. ubi in Præfat. De Apostolis, Sic Orant — *A-quum est Te Domine suppliciter exorare; ut gregem tuum, Pastor æterne, non deseras; sed. per Apostolos tuos, continuâ protectione custodias; ut eisdem Rectioribus gubernatur; quos operis Tui Vicarios eidem contulisti præf. Pastores. Hanc Orationem eisdem plane verbis conceptam, habes in Missali secundum usum York, inter Præfationes Missales, in Calce Tom. 1. & in Missali se-*

quendum usum Ecclesiæ Salisburiensis. Inter Præfationes Missales. And Guil. Estius the Learned Professor and Chancellor of the University of Doway, expressly approves, and confirms this, in his Comment on 2 Cor. 5. 20. *Postquam Sublatus est Christus in Cælum, Nos (Apostoli) Illius Vices Gerimus in terrâ. Deus igitur primus Author, Christus Minister principalis, Nos (Apostoli) Ministri secundarij, atque Vicarij, A Deo & Christo Missi.* (n) Matth. 18. 18. Joh. 20. 22. 23.

(o) So Pope Bonif. 8. urges that Place, Matth. 16. 19. *Quodcunque Ligaveris, &c.* Cap. unum Sanctum. 1. De Major. & Obed. Extrav. Commun. And Innocent. 4. justifies his Deposing the Emperor, (as is aforesaid) from those words — *Quodcunque Ligaveris, and the Power given to Peter and the Pope by them.* Binus Conc. Tom. 7. part. 2. p. 854. Edit. Paris. 1636. And Greg. 7. cites the same Place, to the same purpose. Lib. 8. Epist. 21. And the same Gregory grounds his Excommunication of the Emperor Henry the Fourth upon the power of the Keys. *Mihi est Potestas data Ligandi in Cælo & Terrâ. Hæc ideo Fiduciâ Ercus, Henrico tunc Regni Teutonicorum & Italiæ gubernacula contradico, & Omnes Christianos à vinculo Juramenti, quod sibi fecere, aut facient, absolvo.* Baronius Annal. Tom. 11. ad Ann. 1076. §§ 25. 26.

ly, the present *Roman (m) Missal*, as does manifestly appear by the place quoted in the Margent. This then being certain, and (by our Adversaries) confessed, That every Apostle (as well as Peter) was *Christ's Vicar*, and had the *Power of the Keys* given him by our blessed Saviour, at the same time, and in the very same (n) words when and wherein they were given to Peter: I say, this being granted (as it is, and must) it will be absolutely impossible for them to prove any Superiority in Peter (much less a Monarchical Supremacy) over the other Apostles, from his Title of *Christ's Vicar*, or the *Power of the Keys*, both which every Apostle had as well and as much as He, unless you will say, That very Power which only makes Peter Equal to the rest, makes him their Monarch and Superior. Sure I am, if this Argument be good (and they have no better) *Peter is Christ's Vicar, and has the Power of the Keys: Ergo, he is Superior to John.* Then this will be good too — *John is Christ's Vicar, and has the Power of the Keys: Ergo, He is Superior to Peter.* But enough (if not too much) of this. For the Arguments they bring for the Popes Supremacy) drawn from his being *Christ's Vicar*, and having the *Power of the Keys*, are such as rather deserve pity, or scorn, then any serious Answer, were it not that their greatest men (for Place and Learning, even (o) their Infallible Popes in their Authentick Bulls) per-

petually urge them, to prove the Pope Superior to Kings and Emperors, and to have (what Pope Pius the Fifth in This Impious Bull against Queen Elizabeth pretends to) Power to Depose them, and Absolve Subjects from all Oaths of Allegiance and Fidelity. The Premisses considered, I think it is evident, and (I doubt not but) Impartial and Intelligent men think so too :

- I. That every Apostle, as well as Peter, was Christ's Vicar, and had the Power of the Keys Committed to him, by our blessed Saviour, and that Immediately without Any dependence on Peter, or any other ; Sure I am, that Cardinal Cusanus (though a zealous Assertor of the Pope's Supremacy) was convinc'd of this Truth (as to St. Paul, and so he might for the Rest) and does in Terminis acknowledge it. He says, That both Peter and Paul were (p) Ecclesie Principes, Princes of the Catholick Church; That they (both of them) had the (q) Power of the Keys, power to bind and loose ; and both of them had it (r) Immediately from our blessed Saviour ; That as Peter was (s) Pimate, as to the Jews ; so Paul was Pimate as to the Gentiles ; and so, that (in this Primacy) Peter was not subject to Paul, nor (t) Paul to Peter, but each of them had that Primacy Immediately from Christ, without any dependence on each other. And this Cusanus there proves out of Ambrose, Augustine and Hierome.

(p) Petrus & Paulus ambo Principes. Card. Cusanus Epist. 2. De usu Communione ad Bohemos. Operum, p. 836. Edit. Basil. 1565.

(q) Nec Mysteria caret, Romanum Pontificem. Autoritate Petri & Pauli ligare & Solvere. Idem

idem ibid. (r) De utriusque tam Petri inter Judæos, quam Pauli inter Gentes Primatu, Immediate à Christo utrique collato. And this he proves, out of Ambrose on Galat. 2. 7. who says the same thing. Idem: ibidem. (s) Potuit uterque ubique Ecclesias fundare, tam in circumcissione, quam præputio ; Licet Principalis commissio cum Primatu, Petri fuerit in Circumcissione, & Pauli in Præputio. Idem ibidem. (t) Nec in hoc Alter Alteri Suberat, sed Ambo sub Christo immediate. Idem ibidem.

2. And as every Apostle, as well as Peter, was Vicar of Christ, and had the Power of the Keys ; so it appears by the Premisses, and is confess'd by our Adversaries (in the Places before cited) that all of them transferred that Title and Power to their Successors ; so that every Bishop,

(u) *Cyprian* says, That the Bishop is *Judex Vice Christi*, and that the Bishops, *Apostolicis Vicariis Ordinatione succedunt*. This *Rigaltius* observes; And adds, *Ecce Episcopos, ævo jam Cypriani, Vicarios Christi*. *Rigalt. Observat. in Epist. Cypri. p. 73.* And a little after, *Episcopus est Dei Sacerdos, & Vicarius Christi*.

(x) *synodus declarat Episcopos, qui in Apostolorum locum successerunt. Conc. Trid. Sess. 23. De Sacrament. Ordin. c. 4.*

(y) *Christus Ascensus, Sacerdotes sui ipsius Vicarios reliquit, &c. Conc. Trid. Sess. 14. de Pœnit. c. 5. de Con-*

fessione. (z) *Vid. ibid. c. 6. de Ministr. Sacramenti Pœnitent. where it is evident, that by Sacerdotes, c. 5. all Bishops and Priests are meant; And that it should be sure that they are meant, in the Index of that Council these words are expressly set down, Sacerdotes sunt Vicarii Christi.* And refer to the 14. Sess. c. 5. before cited. In *Edit. Conc. Trid. Anv. 1633.*

Object.

and every Priest, after the Apostles, is *Christi's* (u) *Vicar*, and has the Power of the Keys. Whence it evidently follows, that the Bishops of *Rome* (notwithstanding their great noise, and groundless pretence to the contrary) are no more our blessed Saviour's Vicars, nor have any more Power of the Keys, than any, (I say again, then any) other Bishop in the World; the Pope and Bishop of *Rome* no more than the Bishops of *Roan* and *Rocheſter*. For their own Oecumenial and (with them) Infallible Council of *Trent*, assures us of two things. 1. That all Bishops are (x) *Apostolorum Successores*, Successors of the Apostles. 2. That our blessed Saviour, when he was about to Ascend into Heaven, (y) left *Sacerdotes* (that (z) is Bishops and other Priests) his *Vicars*, and gave them the *Power of the Keys, to bind and loose, to remit and retain sins*. To conclude this Point; If the Pope and his Party, have no better ground in Scripture, (then the Places above-mentioned) to prove and support that vast Papal Supremacy, they most vainly and irrationally pretend to; the whole Fabrick must of necessity fall. It being impossible that so vast a Superſtruction as their Popish Monarchy should be so sustain'd, by such Reasons which are so far from being Cogent, that they are altogether Impertinent.

Well; but if these will not prove (what they are produc'd for) the Pope's Supremacy; other Texts they bring, with as much noise and confidence as they did the former, and (if that be impossible) with less Reason or Consequence. For Instance, they cite (to prove the Pope's Supremacy over the whole Church, even over all the other Apostles) *Job. 21. 15, 16, 17. Pafce Oves meas, Feed my Sheep-*
And

And tell us, — (a) That our blessed Saviour leaving the World, did Create Peter his Vicar, and highest Priest, and Prince of the Universal Church, which he had promised before, Matth. 16. 18. and now perform'd that promise. And again (they say)

— (b) It appears from this place, That Peter (and his Successors Popes of Rome) is Head and Prince of the Church, and that all the Faithful, even the Apostles are made Subjects to him, to be fed and ruled by him. This place is urged by Pope Innocent the Third to the like (though God knows little) purpose: who would have us understand by those words, Feed my Sheep; that our blessed Saviour (c) meant all his Sheep, all good Christians. That he might shew, (says that Pope) that they were none of our blessed Saviours Sheep, who would not acknowledge Peter and the Popes of Rome to be their Masters and Pastors. And (to name no more) Pope Boniface the Eighth in-deavours to prove, that our blessed Saviour by those words, Feed my Sheep, meant universally all his Sheep (d) — because he does not say singularly these or those, but generally Feed my Sheep: And from this Place so Expounded, they would prove Peter's, and so the Pope's Monarchical Supremacy over all Christians, even the Apostles, Kings, and Emperors.

Petro & Successoribus: Pasce Oves meas; non distinguens inter has oves & alias: & alienum a suo ovili demonstraret, qui Petrum & Successores Ipsius, Magistros non recognosceret & Pastore. Cap. Solicit. 6. Extrav. de Majorit. & Obedientiâ. (d) Pasce Oves, inquit, & generalitèr non singularitèr has vel illas: per quod commississe sibi intelligitur universas. Cap. unam Sanctam. 1. De Major. & Obedientiâ. Extrav. Commun. Ita Tirinus Reliquique passim, in Joh. 21. 15.

1. Were it not certain, that there is no possibility that any man should bring a true and concluding Reason to prove an erroneous and false Position; it would hardly be credible that otherwise Learned men, furnished with great Parts of Art and Nature, should bring such miserable Stuff, such misapply'd and misunderstood Scripture, to prove that great (e) Article of their Popes Supremacy; which being a manifest Errour, without any Foundation in Scripture or

rit. 1635. And this an Article of their Creed. (I mean their new Creed) to which they swear (all who have any Dignities, Cure of Souls, &c. Vide Bullam Pij Papæ 4. Super forma professionis fidei in Concil. Trident. Sess. 24. De Reformat. post. cap. 12. Edit. Antverp. 1633.

Pri-

(a) Christus in Cælum abiturus, hic suum Creatum Vicarium designat ac summum Pontificem creat Petrum; Promiserat Christus id ipsum Petro. Matth. 16. 18. Sed hoc loco præstat; eumque Principem & Pastorem totius Ecclesiæ constituit. Corn. A. Lapide in Joh. 21. 15. p. 546.

(b) Ex hoc loco patet S. Petrum (& ejus Successores Rom. Pontifices) esse Caput & Principem Ecclesiæ, Omnesque fideles, & jam Apostolos ipsi Subjici, & ab eo pasci & regi debere. Idem ibid. p. 547. Col. 2.

(c) Ait Christus: (d) Ait Christus: Answer.

(e) The Pope's Supremacy consists in this, that he is, Petri Successor, & Christi verus & legitimus in terris Vicarius. Catech. Trid. Part. 2. c. 7. §. 28. p. 391. Edit. Pa-

to which they swear

Primitive Antiquity, I cannot blame them, for not bringing (what they neither have, nor can have) better Arguments; but that they bring any at all, to establish that, which they ought, and with evident and cogent Reasons, might confute.

2. As Antiquity did, so we do grant (all that with any Reason or Just ground they can desire) that *Peter* had a Primacy of Order (but not of Power or Jurisdiction) amongst the Apostles. For the Evangelist naming the Apostles, (*f*) says—*The First was Peter*. First in Order, or (if you will) first *respectu vocationis* ; as first call'd by our blessed Saviour ; not to be one of his Disciples ; for so *Andrew* was call'd before him (as is evident in the (*g*) Text) but in respect of his Call to be an Apostle. For when, out of his Disciples he chose Twelve to be his Apostles, *Matthew* (in the Place cited) saith ; *The first was Peter*. So we grant to the Bishop of *Rome* (what anciently was given him) a *Primacy of Order*, and Precedency, before all the Bishops in the *Roman Empire* ; but not *Jure Divino*, by Divine Right (which without all Reason, (*b*) they pretend to) but by the Consent of the Ancient Fathers and Councils. And for this, we have the Synodical Definition and Declaration of Six Hundred and Thirty Fathers in an Ancient and received General Council ; who said—(*i*) *That because Old Rome was the Imperial City, therefore the Fathers had rightly given Privileges to the Episcopal Seat of that City*. Where it is evident, that in the Judgment of that great and good Council, (and of the General Council of (*k*) *Constantinople* too, which they there Cite.)

1. That the Privilege and Precedency the Bishop of *Rome* had, was not Convey'd to him by any Divine Right (as they now pretend) *non à Christo vel Petro, sed à Patribus* ; it was the Fathers who gave them. 2. And the Reason

(*f*) *Matth. 10. 2.*

(*g*) *Joh. 1. 40.*
41, 42.

(*b*) *Catechif. Trid. in the place and Section last cited, says — Romanus Pontifex est Episcoporum Maximus ; Idque Jure Divino*. That's the Lemma to that Section. And then 'tis added, That the Supream Jurisdiction of the Pope, *Nullis Synodicis, aut Humanis Constitutionibus, sed Divinitus data est*.

(*i*) *Kai γὰρ τῷ*

*Σέβαστι, &c. Etenim Antiquæ Romæ Throno, quod urbs illa imperaret, Jure Patres Privilegia dederunt. Conc. Chalcedon. Can. 28. Apud Bin. Tom. 3. p. 446. (*k*) Conc. Const. 1. Can. 5. apud Bin. Conc. Tem. 1. pag. 661. Episcopus Constantinopolitanus habere debet Primatus Honorem Post Romanum Episcopum, quia Civitas illa est nova Roma.*

why

why they gave him such Priviledge, and Precedency, was not because he was *Christ's Vicar* and *St. Peter's Successor*, but because *Rome* was *Urbs Imperialis*, the great Metropolis of the *Roman Empire*. I know the Popes Legats in that Council, did what they could to hinder the passing that Canon, and Pope *Leo* out of it, (when the Canon was passed) did oppose it, as much as he was able, but in vain. For the Canon was *Synodically passed*, by the Concurrent Consent of the whole (*l*) Council, (the Popes Legats excepted, which was acknowledg'd by the (*m*) Judges, and then (*n*) Confirm'd by the Emperor, and Received into the *Codex Canonum Ecclesie Universe*. That which troubled the Pope, was, that *Constantinople* should have *Equal Priviledges* with *Rome* (Precedency only excepted) even in all *Ecclesiastical business*; and that (by the Canon of that great Council, and Confirmation of the Emperor) the Patriarch of *Constantinople* should have so vast a Territory under his Jurisdiction, to wit, Three whole Diocesess, (*Thracica, Asiana, Pontica,*) more than (by any Law of God or Man) the Pope ever had under him. And 'tis here observeable, that although this Canon (giving Equal Priviledges to the Bishop of *Constantinople*, as to him of *Old Rome* (Precedency only excepted) absolutely deny'd that Monarchical Supremacy and Jurisdiction over all Patriarchs, (which the Popes were then nibbling at, and have since openly own'd) yet *Leo* in his Epistles to the (*o*) Emperor, (*p*) *Anatolius*, (*q*) *Pulchoria Augusta*, &c. wherein he writes fiercely against this Canon, never pretended (as afterwards, and now they do) That the Bishops of *Rome* had by *Divine* (*r*) Right, as (Vicars of our blessed Saviour) a *Supream Jurisdiction over all Bishops and Patriarchs in the whole World*: but complains of *Anatolius* (*s*) his pride, (*Catalina Cerbegum*)

(*l*) Vid. Binium Conc. Tom. 3. Edit. Paris 1636. p. 461. & p. 464. Ἐπίσκοποι ἐβόησαν. αὐτῇ διατάξει ἡσυχία πάντα πάντες λέγοντες, ταῦτα πῶς οὐκ ἄρεσκει, &c.

(*m*) Οἱ ἐνδοξοτάτοι Ἀρχιερεῖς εἰπόντες οὐκ ἀπαλλάτταμεν πάντας ἡ Συνόδου ἐκείνης. Binus ibidem. p. 462. E. F. & 464. D.

(*n*) Vide Editum Valentiniani & Marciani. Ibid. p. 476, 477. Ἀπαγορεύεται τοῖς ἑστέροις, &c. Universi ideo, quæ à Synodo Chalcedonenſi Constituta sunt, Custodire debent. Et vide ibid. p. 477, 478. Editum Marciani, de Confirmatione Synodi Chalcedonenſis.

(*o*) Binus ibid. Conc. Tom. 3. p. 480.

(*p*) Ibid. pag. 479. (*q*) Ibid. pag. 481. (*r*) So Pope Nicol. 1. tells us, That *Primatus Sedis Romane non à tribus, aut Imperiali Civitate, sed à Christo & Beato Petro*. Vid. Binium Conc. Tom. 6. p. 508. Col. 2. F. Edit. Paris 1636. & pag. 513. Col. 2. C. So the Trent Catechif. part. 2. cap. 7. §. 28. *Papa Rom. Supremum habet* — *Non ullis Synodicis, aut humanis Constitutionibus, sed Divinitus*, &c. See the Authorities they there urge for it. p. 391. Edit. Paris 1635. (*s*) Apud Binium ubi supra. pag. 479. E.

the Violation of the *Nicene Canons*, and the wrong done to the Patriarchs of *Alexandria* and *Antioch*. To talk of such a Monarchical Supremacy then, as the Popes have since pretended to; Pope *Leo* neither did, nor durst, it was a Doctrine unheard of in those purer times; and had he challenged it then, as due to him by *Divine Right*, as he was *Christ's Vicar*, he would have made himself Odious, and (having no ground for such a Challenge) ridiculous to the Christian World. But when (notwithstanding all his Legates could do in the Council, or he out of it) the Canon pass'd, by the Unanimous Consent of the Council, and was Confirm'd by the Imperial and Supreme Power of the Emperor; (for the Pope does Petition and (t) Supplicate to him as his Superior) though the Pope in a private Epistle to *Pulcheria Augusta* (with great Insolence, and without any ground) pretends to (u) Cassate and null that Canon by the Authority of *St. Peter*, (who never had any such Authority to Null any Just Imperial or Synodical Constitutions) yet that Canon was approved, received, and (as *de Jure* it ought) Obey'd by the *Eastern Churches*, both then, and ever (x) after. When these Pretensions of the Pope and his Legates prevailed not, nor were regarded by the Council, or Emperor, or the Eastern Church; other Arts were used at *Rome*, to conceal that Canon (which they could not Cassate) from the knowledge of the *Western Church*. And to this end, 1. They Corrupt the *Codex Canonum Ecclesie Universalis* (the most Authentick Book, next to the Bible, the Christian Church has, or ever had) (y) *Dionysius Exiguus* a Roman Abbot, begins that Impious Work; and in his *Latin Translation* of that Code (amongst other things) leaves out that Eight and twentieth Canon of the Council of *Chalcedon*, and (z)

(t) *Clementiam vestram Precor, & Sedula Suggestione Obsecro, &c.* Ita *Leo Papa* in Epist. Mar-
ciano Imperatori,
apud Binius. Conc.
Tom. 3. p. 481. Col.
1. B.

(u) *Consensiones Episcoporum* (even those in the General Council at *Chalcedon* he means) in irritum mittimus, & per Authoritatem Beati Petri, Generali Dispositione Cassamus. *Leo Papa* in Epist. ad *Pulcheriam*, apud Binius. Tom. 3. p. 482. B.

(x) It was in terminis Confirm'd in the sixth General Council at *Constantinople*. Can. 36. And the second General Council at *Constantinople*. Can. 5. gives the same Precedence to the Bishop of *Byzantium*, which the Council of *Chalcedon* does.

(y) *Dionysius Exiguus Abbas Romanus* sub *Justiniano*, Circa An. 540. as *Trithemius*, or 520 as others. (z) So *Hedor*. *Jac. Merlinus*. Paris. 3535. *Codex Canonum vetus Eccl. Romanæ*. Edit. 2. *Mogont.* 1525. dein *Paris.* 1619. Editio Latina prisca Canonum, Apud *Jussell*. Biblioth. Tom. 1. p. 300. So *Pet. Crabb*. *Joverius*. *Joh. Sichardus*. *Post Opera D. Clement.* Paris. 1568. &c.

others

others of the Popish Party, follow him. 2. They *Corrupt the* (a) *Canon it self*; and by putting in other words in their false Translation, they make it contradict the *Greek Canon*, and the certain Sense of the Council that made it. So in *Gratian*, the Corruptions of this Canon, are thus——

(a) *Can. Renovantes. 6. Dist. 22. Perimus, ut Constantinopolitana Sedes Similia Privilegia, que Superior Roma habet, accipiat; Non tamen in Ecclesia-*

flicis rebus magnificetur ut illa, &c. So *Gratian* in the Old Editions, as is Confess'd. Vid. *Corpus Jur. Can. Cum Glossis. Paris. 1612. & sine Glossis. Paris. 1618. & ibi Notas ad hunc Canonem.*

1. For ἴσα πρεσβεία (*equalia Privilegia*) in the Original Greek; *Gratian* has *Similia Privilegia*; like, but not equal Priviledges.
2. For Πρεσβυτέρα Ῥώμη, (*Senior Roma*) *Gratian* has *Superior Roma*——*Old Rome* must be *Superior to New Rome*, or *Constantinople*, if *Forgery and Falsification of Records* can do it: for better Grounds they have none.
3. For, καὶ ἐν τοῖς Ἐκκλησιαστικοῖς, *etiam in Ecclesiasticis magnificetur ut illa.* *Gratian* impudently reads, *non tamen in Ecclesiasticis, &c.*

But notwithstanding all that Pope *Leo* or his Legates could do, and all their other Indirect Arts afterwards, this Eight and twentieth Canon of the Council of *Chalcedon* was received in the Christian World, and long after Confirm'd by General Councils, not only by the *Synodus 6. Generalis*, which was held *Anno 681.* (of which a little before) But the Eighth General Council under Pope *Adrian II.* about the Year 870. gives that (b) Precedency to the Patriarch of *Constantinople*, which the Canon of *Chalcedon* before gave him; And this acknowledged and referred into the Body of their (c) Canon Law, in the best Editions of it, Revised and Corrected by Pope (d) *Gregory XIII.*

(b) *Definimus neminem Mundi Potentum, quenquam qui Patriarchalibus presunt Sedibus, ea honorare precipue sanctissimum Papam Senioris Romæ; deinceps autem Constantinopoleos Patriarcham, deinde Alexandria, &c. Ita Synodus. 8. habita sub Adriano Papa. Can. 21. And*

this an approved Council at *Rome.* (c) *Gratian. Can. Definimus. 7. Dist. 22. Vid. Glossam Ibid. (d) Vid. Bullam Greg. 13. dat. Romæ. 1. Julij 1580. Juri Canonico præfixam. Edit. Paris. 1612. & 1618.*

M

And

And 'tis to be observed, that this *Synodus* 8. was Subscribed by the Pope or his Legates there, and was then, and still is approved and received at *Rome*: Nor need we wonder at it, For what it did, was carried chiefly by the Popes Authority, who was by that Council. basely and servilly flatter'd; they calling him *Most* (e) *Holy and Occumenical Pope, and Equal to the Angels, &c.* This Title *Occumenical*, the Pope took kindly then, though his Predecessor (f) *Gregory the Great* abhor'd it, as *Antichristian*. But to return to the Objection.

(e) Τῶ κυεῖν ἰ-
συζῆλω, ἀγιά-
τῳ, μεγίστῳ Ἀ-
ρχιερεὶ καὶ Οἰκουμε-
νικῷ Πάπᾳ Ἀδελ-
φῶν. In Epist. Sy-
nod. 8. ad Adria-

num. Apud Binium Conc. Tom. 7. Part. 1. p. 984.

(f) Vid. Greg. Maj. Regist. l. 4. Epist

32. & 34. 36. 38. & l. 6. Epist. 30. & l. 7. Epist. 30. pag. 220.

3. And here before I give a Particular and Distinct Answer to this Place of *John*, (*Feed my Sheep*) on which they commonly (and vainly) build the Popes Supremacy; I shall crave leave, a little to explain, the nature and measure of that Power which they give the Pope under the name of his Supremacy. And here they say, *That our blessed Saviour gave his own Power to Peter, made him his Vicar, Head and Pastor of all the Faithful in the World; and that in most ample Words, when he had him, Feed his Sheep, and that it was our blessed Saviours Will, that all Peter's Successors should have the very same Power, which Peter had; (so the Trent (g) Catechism tells us)* And this is that Plenitude of Power by which they Erroneously and Impiously Depose Kings and Emperors, and (as *Pius V.* does, in this Bull, we are now speaking of, against *Queen Elizabeth*) absolve their Subjects from their Oaths of Allegiance, and sworn or natural Fidelity. This premised, I shall proceed to a direct (and I hope a full and satisfying) Answer to that place in *John*, *Feed my Sheep, &c.* And here I consider,

(g) Salvator No-
ster Petrum sue Po-
testatis Vicarium
prefecit; & uni-
versis Fidelium gene-
ris Caput & Pasto-
rem constituit, cum
illi Oves suas pas-
cendas, Verbis Am-
plissimis Commenda-
vit; ut qui ei suc-
cessit, Eandem planè

Totius Ecclesie Regendæ Potestatem habere voluerit. Catechis. Trid. ex Decreto Conc. Trid. à Pio 5. Editus. Part. 1. c. 10. §. 13. p. 117. Edit. Paris. 1634. Vid. N. Rigaltij Observat. Galeatani, Notis suis in Cyprianum præfixam.

1. That if the Supremacy was first given to *Peter*, in those words——(b) *Pasce Oves, Feed my Sheep*, (as is confess'd, and by our Adversaries positively affirm'd in the Objection) which was after our blessed Saviours Resurrection: then it is evident he had it not before: It being impossible he should have it before it was given him. And then it will as Evidently follow, that all those places in the Gospel, spoken of, or to *Peter*, before our blessed Saviour's Passion, are Impertinently urged to prove *Peter's* Supremacy, which he had not till after the Resurrection. And yet *Innocent III. Boniface VIII.* and other Popes in their Bulls and Papal Constitutions, the Canonists, School-men, and Commentators usually Cite many places in the Gospel (besides this, *Pasce Oves*) to prove that *Peter* had the Supremacy before our blessed Saviour's Passion; which here they Confess was not given him till after the Resurrection. That they do urge many such Places is known to all Learned men, vers'd in these Controversies; but if any man doubt of it, and desire Satisfaction, I shall refer him to what a Learned Popish Writer (and *Capucine*) has said in the (i) Margent, where he tells us, how many places are Cited for the Supremacy.

(b) John 21. 15.
16.

(i) Vide Epitomen Canon. &c. per Greg. De Rives Capucinum. Lugd. 1603. Tract. de Primatu, p. 3, 4. where for *Peter's* Supremacy, he cites Matth. 16. 17, 18.

19. *Super hanc Petram: & dabo tibi Claves: Matth. 10. 2. Primus Petrus. Matth. 17. 27. Christ paid tribute only for himself and Peter. John 1. 43. Thou shalt be called Cephas. John 21. 7, 8. Peter alone cast himself into the Sea. Matth. 14. 28. He calls Peter only to come to him; Et ita unicum se Christi Vicarium designavit. Matth. 18. 21. Matth. 19. 27. Mark. 14. 37. He said only to Peter, Simon sleepest thou. Others Cite for Peter's Supremacy, Luke 22. 38. Here are two Swords. So Pope Bonif. 8. Cap. Unam Sanctam. 1. Extrav. Commun. vide Glossam verbo, Cœlestis. Can. Omnes. 1. Dist. 22. Though their proofs from all those Places, (and they have no better) are not only Inconsequent, and Erroneous, but indeed Ridiculous. Vid. Tho. Campegium, Episc. Feltrensem, De Potestate Romani Pontificis. Vener. 1555. Cap. 4. 5. Opus Paulo. 4. Papæ dedicat. ubi loca hæc & plura, ad probandum Papæ Suprematum, vanè adducit, & ridicule explicat. vid. etiam Bellarmin. De Romano Pontif. lib. 1. cap. 10, 11, 12. & inde ad cap. 24. Inclusive.*

2. When our blessed Saviour says, *Pasce Oves, Feed my Sheep*, and *Feed my Lambs*; he useth two words——
ποιμαίνε and *βόσκει*. Both which words the vulgar Latin

(k) 'Tis certain, and confess'd, that ποιμαίνω signifies to rule. Kings are call'd ποιμένες λαῶν, populi pastores. So Menelaus & Agamemnon usually in Homer, and in Hesychius ποιμὴν βασιλεύς. And ποιμένα λαῶν, κ) ὁ τῶν πελάτων. And the Gloss. veteres in Calce Cyrilli, ποιμαίνω, pecora pascō; and ποιμαίνω ἐπ' ἀνθρώπων, Rego.

(l) Act. 20. 17. Τῆς πρεσβυτέρους τῆς ἐκκλησίας. The Presbyters of that Church.

(m) Act 20. 4. 6.

(n) Vers 28. cap 20 ποιμαίνειν τὴν ἑκκλησίαν, &c.

(o) 1 Pet. 5. 2. ποιμαίνειτε τὸ ἐν ὑμῶν ποιμνίον.

(p) Episcopii (says that Carechism) singulis Episcopatus præpositi sunt, ut ceteros Ecclesiæ Ministros, & fidelium populum Regant, & eorum salutis summā curā Prospectant; unde in Sacris Literis Pastores Ovium s. pe Appellantur. Carechism. Trid. part. 2. cap. 7. § 26. p. 389, 390. Editions Paris. 1635.

renders, *Pasce, feed my Sheep and Lambs*: Now their Commentators on this place, (to very little purpose) make a great stir and pudder to shew (what (k) none denys) that ποιμαίνω signifies to rule and govern. But let the word signifie what it will, in the Civil State, yet in the Ecclesiastical and Scripture Sense of the Word, where our blessed Saviours Lambs and Sheep (that is the Faithful) are to be fed, every Bishop and Presbyter (as well as Peter) are ποιμένες, Pastores, and may and ought ποιμαίνειν, to feed the Flock of Christ. So, 1. St. Paul tells us, (l) who from Miletum, sends for the Presbyters of Ephesus, (I say Presbyters, for Timothy, who was their first Bishop, was with Paul at (m) Miletum, and so was none of those he sent for) and when they came, he exhorts them to take heed unto themselves, and the Flock, (n) To feed the Church of God, &c. where St. Paul (when he bids the Presbyters feed the Church) useth the very same word our blessed Saviour doth, when he bids Peter feed his Sheep. 2. So (o) Peter himself (who little dream'd of any Supremacy given him by those words, Feed my Sheep) writing to the Asiatick Dispersion of the Jews, and Exhorting the Jewish Elders, (or Presbyters) to a diligent Care, in feeding the Flock; he useth the very same word to them, our blessed Saviour did to him, ποιμαίνετε (says he) Feed the Flock; he thinks it their duty, as well as his, to feed our blessed Saviour's Sheep. And that which further, and (ad hominem) more strongly confirms what I have said (in this Particular) is; That our Adversaries grant (though in Contradiction to the Sense many of them give of those words, Feed my Sheep, when they would build the Popes Supremacy upon them) that the word ποιμαίνω, both as it signifies to rule and feed, and so the duty of ruling and feeding our blessed Saviours Sheep, is so far from being Peculiar to Peter, or proving his Supremacy, that it is the Duty, not only of Peter, but of every Bishop in the Christian World, both to rule and feed our blessed Saviour's Sheep. This the (p) Trent Carechism expressly affirms, That all Bishops (as

(as well as *Peter*) are Pastores, Pastors to Rule as well as Feed the Flock and Sheep of our blessed Saviour; and to prove this, they Cite the Two very (q) places which I (a little before) produced to the same purpose, whence it manifestly appears, That even in our Adversaries Judgment, (when the Popes Supremacy is a little out of their Head) *the feeding our blessed Saviour's Sheep, is not Peter's Supream Prerogative, but a Duty required of every Bishop in the World.*

(q) Act. 20. 28.
1 Pet. 5. 2, 3

3. But this (though enough) is not all; we have greater (and with them Infalible, and therefore undeniable) Authority to confirm what I have said, and Confute our Adversaries, as to their proof of *Peter's*, or the Pope's Supremacy, from those words, *Feed my Sheep.* For their *Trent Council* (which if the Pope say true, was (r) Divinely Inspired, and therefore Infalible; and if he do not say true, he himself was not only fallible but actually false) expressly tells us, *That not only every Bishop, but every one (s) who had Cure of Souls, was bound by the Law of Christ in the Gospel, to rule and feed his Sheep, by offering Sacrifices for them, by preaching the Word, Administring the Sacraments, by good Example, by a Paternal Care of the Poor, and all other Pastoral Offices.* And this is there proved by Texts, quoted in the Margent; which (with some others) are the very same with those I have (a little before) cited out of the (t) Acts of the Apostles, and (u) St. *Peters* Epistle: Nor those only, but this very place of (x) St. *John* (on which they would build *Peter's* Supremacy) is cited in the Margent, as containing a Precept obliging (not *Peter* only, but) *All, who had Cure of Souls, to feed Christ's Sheep.* Now if those words, *Feed my Sheep,* contain Ppceptum, a Precept, Obliging all Pastors to a Pastoral Duty; then they do not contain (what they pretend) Donum, a Donation of Supremacy.

(r) Dominus Patres Tridentinus Divinitus Inspirare dignatus est. Pius Papa 4. in Bulla super formâ Juramenti professionis Fidei.

(s) Præcepto Divino Mandatum est Omnibus, quibus Animarum Cura Commissa est, Oves Agnoscere, pro iis Sacrificium offerre, verbi prædicatione, Sacramentorum Administratione, ac bonorum operum exemplo pascere, pauperum curam paternam gerere, & in Cætera Munia Pastoralia incumbere — ideo Synodus eos admonet, ut præceptorum

disciplinæ Memores, in Judicio & veritate Pascant & Regant. Concil. Trid. Sess. 21. De Reformat. cap. 1. Edit. Antverp. 1633. pag. 284. (t) Act. 20. 28. (u) 1 Pet. 5. 2.

(x) John 21. 15, 16.

4. But

(y) That of Bonif. 8. Cap. Unam Sanctam. l. De Major. & Obed. Extrav. Commun. And that of Innocent. 3. Cap. Solicita, 6. extra eodem Titulo.

4. But Pope Boniface the Eighth, and Pope Innocent the Third, in their before-mention'd (y) Constitutions, tell us; that by *Oves meas*, our blessed Saviour means, *All his Sheep*, All Christians in the World; Because he does not speak *singulariter* of *these* or *those*; but *generaliter* of his *Sheep*. Whence they, (and many after them) conclude, That our blessed Saviour Committed all his Sheep Universally to *Peter's* Care, so that even the Apostles, (being his Sheep) were committed to *Peter's* Care, and by Consequence, he became their Pastor and Superior. Certainly they who reason at this rate, and so irrationally, may possibly be fit Pastors to feed Sheep and Oxen, and such other brutish Cattle, but surely not to feed Men and Christians. For, 1. *Feed my Sheep*, (as all know, unless they be such as those two Popes were) is an *indefinite Proposition*: and then any Novice or young Sophister in the University, could have truly told them, That *Propositio indefinita in materia Contingenti*, (as this evidently is) *æquivalet particulari*. When we say men are young, or wise, or learned; we mean, not all, but some are such. So he who says, *Christ's Sheep are to be fed by Peter*; must mean some of them are to be fed by him, *pro loco & tempore*, as he had place and time to meet with them. It being impossible he should feed them (z.) all. There were many thousands of our blessed Saviour's Sheep, whom *Peter* never did, nor could see, nor they hear him: And certainly his gracious Lord and Master would not tye him to Impossibilities. 2. When they say, (which is evidently untrue) that by those words---*Feed my Sheep*, all the Faithful are meant, and are committed to *Pe-*

(z) Maldonat. speaking of Matth. 28. 19. where our blessed Saviour gives Commission to all his Apostles — Go ye therefore into All the world, &c. He says thus — Non fe-

eri poterat ut singuli omnes terræ partes peragrarent, Gentisque omnes docerent; nèque erat necessarium. Quid enim erat Opus, ut Omnes à singulis, modo Omnes ab hominibus, aliæ ab aliis docerentur. Maldonat. in Joh. 21. 15. 16. &c. §. 65. p. 1889. E. This he says, and truly. But then he should have consider'd, that if it was impossible for every one of the Apostles to teach all the World; then it will be impossible for any one. Impossible for *Peter* to feed all *Christ's Sheep* in the whole World: and yet this he endeavours to prove — Quicumque intra Ecclesiam erant, Petro pascendos tradit. Dicit enim pascere Oves, non has, aut illas, sed pascere Oves meas. Omnium ergo suarum Ovium curam illi dedit. Ibid. §. 62.

ter's care and charge; and therefore the (a) Apostles themselves (being our Saviour's Sheep as well as others) are part of his Charge; and under his Jurisdiction. This they say indeed usually, but (miserably mistaken) only say it. For they neither have, nor can have any just Ground or Reason for it. For it is certain, 1. That our blessed Saviour, is (to his whole Church) the only (b) High Priest, the (c) Prince of all the Pastors, and the Grand (d) Shepherd of the Sheep; and as King, has Imperial Power to Rule and Govern them. 2. It is certain, the Apostles (from and under him) are Pastores and Shepherds, as well as Peter, to feed the Flock. But their Power is Ministerial, not Imperial. Even the Apostleship it self is (e) Διακονία, a Ministry, and they Ministers of Christ, and his (f) Church. Now though in respect of Christ the great Shepherd, they are Sheep, even Peter himself: yet (on Earth) they are Shepherds only, not Sheep, neither in respect of the Church, over which our blessed Saviour has set them to be Shepherds; nor in relation one to another. Paul, or James, or John, are no more Sheep in respect of Peter, to be fed and ruled by him, then he to be fed and ruled by them: And therefore to say (as our Adversaries vainly do) that in those words, Feed my Sheep; Peter is Commanded to feed and rule the rest of the Apostles, as his Charge, (who were Shepherds only, and Sheep to no Superior Pastor, except our blessed Saviour; And by their Apostolical Commission (g) Equal to himself) is irrational; without any ground in Scripture, or purer Antiquity. There is another Metaphor concerning the Apostles, and their seeding and building the Church, which may illustrate this business, All the Apostles (as well and as much as Peter) are in Scripture call'd Foundations of the Church, converted, fed, and confirm'd by them. In respect of Christ, our blessed Saviour, (who is the only prime and principal firm Rock on which the Church is built) they are (all of them) Superstructions; but in respect of the Christian Church, Foundations; and that

(a) Ex hoc loco (Joh. 21. 15.) patet Sanctum Petrum & Eius Successores Romanos Pontifices J esse Caput & Principem Ecclesie, Omnesque fideles, etiam Apostolos Ipsi Subjici & ab eo Pasci & Regi debere. Corn. A. Lapide, in Joh. 21.

15. p. 547. Col. 2.

(b) Heb. 4. 14.

Τὸν Ἀρχιερέα.

(c) 1 Pet. 5. 4.

Ἀρχιποιῦν.

(d) Heb. 13. 20.

Τὸν ποιμένα τῶν προβάτων τὸν μέγαν.

(e) Act. 1. 17 25.

(f) 2 Cor. 4. 5.

(g) Hoc erant Cæteri Apostoli, quod fuit Petrus; Paræ consortio præditi & Honoris, & Potestatis. Cyprian. de Unit. Eccles. p. 208. Edit. Rigaltij Pastores sunt Omnes Apostoli, sed Grex unus, qui ab Omnibus unanimes Consensione Pascatur. Pasce Oves meas, belong'd equally to all the Apostles, as well as to Peter, in Cyprian's Opinion, as shall appear anon.

with.

(b) Nic. Rigaltius in Observatione Galeata, Notis suis ad Cypriani Opera præfixa.

(i) Vid. Cypri. Epist. 67. p. 128. 129. Edit. Rigaltij. & Epist. 72. Ibid. p. 142. in Calce dictæ Epistolæ, &c. & Epist. 55. p. 95.

(k) Singulis Pastoribus Episcopis portionem gregis esse adscriptam, quam regat unusquisque; Alius sui, sive Administrationis sue rationem redditurus; Non Romæ, sed in Cæliis, Non Cornelio, sed Christo — Negat (Cyprianus) Ecclesiæ Romanæ ullas esse Partes in causâ Novatiani, peractâ jam in Africâ cognitione damnati. (There lay no Appeal to the Pope, as Superior to the Bishops of Africa). Rigaltius in Notis ad Cypriani Epist. 55. p. 95. & Notarum p. 77. 78.

without any dependence upon *Peter*; he is not the Foundation on which they are built, but both he and they immediately upon the prime Rock and Foundation, *Jesus Christ*: So that as the Apostles are *Superstructures* in the House of God (the Church) in respect of Christ, the prime firm Foundation; and none of them *Superstructures* in respect of *Peter*: being neither built upon him, nor made *Superstructions* by him, by his Feeding or Ruling them: So they (and *Peter* too) are *Sheep* in respect of our blessed Saviour, the great Shepherd of the Sheep; but not in respect of *Peter*; they are *Shepherds* as well as he, and never committed to his Care or Cure, that (as his Sheep) he should feed and govern them: And as all the other Apostles (in respect of *Peter*) were Foundations and *Shepherds* of the Church, co-ordinate with, and equal to him: So all other Bishops, the Apostles Successors, were equal to *Peter's* pretended Successor (the Bishop of Rome) and no way bound to give any Reason of their Administration to him, as to their Superior; much less as to a Supreme Prince & Monarch of the Christian World, as the Canonists, Jesuites, and the Popish Party, do now erroneously and impiously miscall him. This was *Cyprian's* Opinion, in the Place but now cited; And *Rigaltius* (a Learned Roman Catholick) though he (b) seem to say much for *Peter's* and the Popes Supremacy; yet he confesseth, (as upon a serious Consideration of several Passages in (i) *Cyprian*, and the *African Councils*, well he might) That *Cyprian's* (k) Opinion was, That all Bishops were equal, and were bound to give an Account of their Administration to our blessed Saviour only, and not to any Superior Bishop, no not to *Peter's* Successor, the Pope. Nor is it any way probable, that a Person so excellent and knowing as *Cyprian*, should think otherwise; seeing in his time (as is notorious and well known to all who know Antiquity) there was no Patriarch or Archbishop Superior (by any Law of God or Man) to the Ordinary Bishops, (as may, and when there is an Opportunity, shall be made good.) It is true, *Cyprian* (if

(if it be he, and not the Interpolator of that Tract) says, *That the Primacy* (l) *was given to Peter; and that the Church of Rome was the* (m) *Principal Church.* Now this *Primacy* and *Principality* Cyprian speaks of, is, by me before, and now freely granted. *A Primacy of Order and Precedency*, not of *Jurisdiction*, or that *Monarchical Authority*, which (anciently was not pretended to by themselves) they now contend for. And this Primacy, which anciently was allowed to the Bishop of Rome, was not from *our blessed Saviour's gift*, but the greatness of that *Imperial City*; *Non à (n) Petro, sed à Patribus*, (as the Canon of *Chalcedon* tells us.) And that which makes it more probable, that I have given the true sense of Cyprian, is, That Rigaltius (a Learned Roman Catholic) in his Dissertations and Notes on Cyprian, Explains Cyprian's meaning just as I have done, reducing the *Primacy* and *Principality* of the *Roman Church*, not from any Prerogative given to that Bishop or Church by our blessed Saviour, but from the greatness of that (o) *Imperial City*: And then cites the Canon of the General Council of *Chalcedon*, which in *Terminis*, and (when Translated) in plain *English*, says the very same thing I have done. And indeed that Canon, made by Six hundred and thirty Fathers Synodically met, in a legitimate General Council, confirm'd by (p) *Imperial Edicts*, and received into the *Codex Canonum Ecclesie Universe*, does Authentickly and utterly overthrow that vast Monarchical Supremacy, which the Pope and his Party for some Ages last past (without any just ground) contend for. If any of our Adversaries think otherwise, (as possibly they may) I shall make them this fair offer; Let them bring me any Canon, of any General Council (of equal Authority and Antiquity with this of *Chalcedon*) by which they can prove the Popes pretended Supremacy, (or any one Article of their own new *Trent Creed*.) And for the future, I shall acquiesce, and they shall have my Thanks and Subscription.

(l) Cyprian de Unitate Ecclesie, p. 208. apud Rigaltium. Hoc erant ceteri Apostoli, quod fuit Petrus, Pari coasortio præditi honoris & potestatis; sed i primatus Petro datur.

(m) Cypr. Epist. 55. ad Cornelium, p. 95. Ad Petri Cathedram, & ad Ecclesiam principalem, unde unitas exorta est.

(n) Διὰ τὸ βασιλεύειν τὴν πόλιν, &c. Quia urbs illa Imperaret, Patres desiderunt Fræviligia, Conc. Chalced. n. Can. 28.

(o) Ad Ecclesiam principalem] Id est, in urbi principali constitutam. Rigaltius ad Epist. Cypr. 55. p. 78. Notarum.

(p) Justin. Const. Novel. 115. c. 3. §. 14. Græco-Lat. Ludg. 1571. p. 745. & Novel. Const. 131. c. 1. ibid. p. 1056. where the Emperor says— τῶν γὰρ περὶ ἐκκλησιῶν &c. dictarum quatuor Synodorum dogmata, sicut Sanctas Scripturas accipimus, & Canones sicut Leges Observamus.

Observ. 6.

(q) *Christus Catholicam Ecclesiam uni soli in terris, Apostolorum principis Petro, Petrique Successori Rom. Pontifici, in potestatis plenitudine tradidit gubernandam. Ita Bulla dicta in principio.*

(r) *Christus Petrum universi fidelium generis Caput & Pastorem constituit, cum illi Oves suas pascendas commendavit, ut qui ei Successisset, Eandem plane totius Ecclesie regenda potestatem habere voluerit. Catechis. Trid. part. 1. De 9. Symboli Art. §. 13. p. 117. Paris. 1635.*

(f) *Cum in Petri Cathedra sedeat, ut Petri Successor, Christianique Vicarius in terris, Universalis Ecclesie presidet: Ibid. part. 2. c. 7. §. 28. p. 391.*

6. *Pius the Fifth in his Bull says further — (q) That our blessed Saviour committed the Care and Charge of the Universal Church, with a plenitude of Power to govern it, to one only, that is to Peter the Prince of the Apostles, and His Successors.* Here I consider,

1. That although it be certain, (from Scripture, and evident Testimonies of pure and primitive Antiquity) that *Peter* never had, nor Executed any such Monarchical Supremacy over the other Apostles, and the whole Christian Church, as is now vainly pretended to; yet 'tis as certain, that the Pope (and his Party) cry up, and magnifie *St. Peter's* Power, that he (as his Heir and Successor) may possess the same Power. For this they say, (and without any just proof, say it only) *That it was our blessed Saviour's will, that Peter's Successor should have (r) the very same Power Peter had; and this because he was (f) Christ's Vicar, (though every Bishop in the World, (as shall, God willing, appear anon) be Christ's Vicar as well, and as much as he) and sat in Peter's Chair, as his lawful Successor.*
2. But admit, (*dato non Concesso*) which is absolutely untrue, That *Peter* had such a Supremacy and Monarchical Power (as they erroneously pretend to) yet it might be *Personal*, to himself, and for his Life only, (as his Apostolical Power was; as to that part of it, which was properly Apostolical) and not Hereditary, to be transferred to any Successor. So that the Hinge of the Controversie will be here, and our Adversaries concern'd to prove two Things. 1. That *Peter's* Power (be what it will) was not Personal, but Hereditary, and to be Transmitted to his Successor. 2. And that the Pope and Bishop of Rome was his Legal Successor. For if they do not, upon just Grounds, make both these good, good night to their pretended Supremacy.

For the first; That the greatest Power *St. Peter* and the Apostles had, was Extraordinary and Personal, not to be Transmitted to any Successor (what Power they did transmit,

mit, I shall anon shew) will be Evident, in these Particulars.

1. *Peter and the Apostles, had Vocationem à Christo Immediateam.* Our blessed (†) Saviour cal'd them all (except *Matthias*) immediately; as is evident from the Text. And, sure I am, that the Pope cannot pretend to such an immediate Call.
2. The Apostles (every one as well as *Peter*) had a Power given them to do Miracles, to Cast out (u) Devils, and heal all manner of Diseases and Sicknesses. Nor can *Peter's* Successor (whoever he be) pretend to this.
3. The Jurisdiction, which was by our blessed Saviour given to every Apostle, (to *James* and *John*, and *Paul* as well as *Peter*) was Universal; the whole World was their Diocese. Not that every one could possibly be in every place, but where ever any of them came, they had Authority to Preach, Administer the Sacraments, Constitute and Govern Churches. So *Paul* did at (x) *Antioch* and *Rome*, as much, and (y) *more than Peter*; though they pretend that *Peter* alone (and not *Paul*) was first Bishop of both those Places. That every Apostle (as well as *Peter*) had Universal Jurisdiction and Authority over the whole World, is in Scripture evident by the Commission our blessed Saviour gave them——(z) *Go and teach all Nations, baptizing them in the Name of the Father, Son, and Holy Ghost: Teaching them to observe whatsoever I have commanded you.* And again,——(a) *Go ye into all the World, and Preach the Gospel to every Creature.* Here I observe, 1. That the Apostles in their first Mission, were sent to the (b) *Jews*, and *them only*. But now their Commission is enlarged; and they are equally sent (every one as much as any one) to all Nations (says *Matthew*) *To all the World, (ὅς μιν ἀπαντα, πᾶσαν οἰκουμένην,* as (c) *Eusebius* explains it) says *St. Mark*; *Idem Jurisdictionis Apostolicae & Orbis Termini*; The whole World was their Diocese; every ones Jurisdiction extended so far, and *Peter's* could not extend no further. 2. For the Persons they were to preach to, they were *Every Man in*

(†) *Matth.* 10. 1.
Mark 3. 14. *Luk.* 9. 1.

(u) *Ibid.* *Matth.* 10. 1.

(x) It does not appear in Scripture that *Peter* ever was at *Antioch*, save once, *Gal.* 2. 11. But *Paul* was many times, and long there, and constituted that Church. See *Aët.* 11. 26. *Aët.* 14. 21. 28. *Aët.* 15. 35. *Aët.* 18. 22. 23.

(y) *Paul* was there two whole years, *Aët.* 28. 30. writ them a long and excellent Epistle; but 'tis certain *Peter* never writ to them, nor can it appear from Scripture that he was ever 2 weeks, much less 2 years, at *Rome*. Where *St. Paul* is by *Origen*, said to be (next *Christ*) *primus Ecclesiarum Fundator.* *Orig.* contra *Celsum*, l. 1. p. 49. *Græco-Lat.*

(z) *Mat.* 28. 19. 20.

(a) *Mark* 16. 13.

(b) *Mat.* 10. 5. 6.

(c) *Euseb.* l. 3. *Demonstrat. Evang.* p. 136. and he has our B. Saviour's word for it, *Mat.* 24. 14. ἐν ὅλῃ τῇ οἰκουμένῃ.

(d) Franc. Vi-
 toria, Relect. The-
 ol. Lugd. 1587. Re-
 lect. 2. de Potestate
 Ecclesiæ Concl. 4.
 p. 85. where he tells
 us, *Apostoli Omnes
 habuerunt Aequalem
 potestatem cum Petro.
 Quod sic Intelligo;
 quod Quilibet Apo-
 stolorum habuit po-
 testatem Ecclesiasti-
 cam in Toto Orbe, &
 ad Omnes Actus ad
 quos Petrus habuit.
 Non tamen loquor de*

illis Actibus, qui spectant ad solum summum Pontificem, ut est Congregatio Generalis Concilij.
 And this he there proves; as to their Power over the whole world, and to Acts; only (and
 he dared do no otherwise) he excepts some few, to which no Pope, for many Ages, pretend-
 ed. In the present Roman Breviary the Universal Jurisdiction of Paul (as well as Peter) is ac-
 knowledg'd; *Paul an Apostle, Predicator veritatis per universum Mundum.* In Festo Cath-
 edræ Petri Antiochiæ. Febr. 22.

(e) A Learned Papist, Doctor of the Sorbon (newly
 come to my hand) has saved me the labour, and *ex professo*, and *data opera* proved, that all
 the Eight first General Councils were call'd solely by the Emperors: The Popes did indeed
 (as he evidently proves) sometimes petition the Emperors, to call a Council at such a time or
 place; but they were always both call'd and confirm'd by the Emperors. Vid. Edm. Richer. D.
 Sorbon. in Hist. de Conc. General. Colon. 1680.

the World. It is *πᾶσι κτίσι*, to every Creature, (every Ra-
 tional Creature, who (if Infancy and Infirmary hinder'd
 not) was capable. They were to Convert Pagans, and
 make them our blessed Saviour's Disciples and Sheep, and
 then feed them, with the Word and Sacraments: *Μαθη-
 τεύσατε*, (says Matthew) Convert, and make them Disci-
 ples, and then Baptize and Teach them to observe whatever I
 have Commanded you. Those words, Feed my Sheep (on
 which without any Just Reason, they would build Peter's
 Supremacy) contain only an Indefinite Proposition, which
 (as every one who understands Logick, must confess) is
 only equivalent to a Particular; But here the Commis-
 sion, given by our blessed Saviour, (to every Apostle as
 well as Peter) is expressly Universal; Preach to every Cre-
 ature: that is, Feed All my Sheep. This is a Truth so e-
 vident, that a Learned (d) Roman Catholick confesseth and
 fully proves it. Only (to save the Popes and his own
 Credit) he says, That to call General Councils belong'd on-
 ly to Peter and the Pope, by their Supremacy, and not to any
 other. But this is, *gratis dictum*, and an evident untruth.
 For the Pope (by no Law of God or Man) has, or ever
 had Power, to call any General Council: And for many
 Ages never pretended to it; which I only say now, and
 (when there is a convenient time) can and will make it
 (e) Good. In the mean time, I think 'tis certain, either
 I. That by those words, Feed my Sheep, (on which they
 build the Popes and Peter's Supremacy) our blessed Sa-
 viour gave Peter no Supream Power to call General Coun-

cils, that by them he might feed his Sheep: Or,
 2. That the Apostles and Primitive Christians in their times, knew no such thing. For, 1. When a *Controversie* arose at *Antioch*, about Circumcision, they send not to *Peter*, as Supream Head of the Church, desiring him to call a Council; but to the (f) *Apostles and Elders*. Had they known and believ'd, that *Peter* had been Invested with such Power and Supremacy, as is now pretended; it had been Civility and Duty in them, to have sent to him in the first place; But they send to the *Apostles and Elders*; without any notice taken of (what they knew not) *Peter's* Prerogative. 2. It neither does, nor can appear, that *Peter* call'd that Council. 3. Nor did he (as Head and President of the Council) speak (g) first; but the Question was much disputed, before *Peter* spoke any thing. 4. Nor did *Peter* (after the Question was debated) give the Definitive Sentence; For 'tis evident (h) in the Text, That *James* the Less, Son of *Alpheus*, and Bishop of *Jerusalem*, gave that *Definitive Sentence*, which both *Peter* and the whole (i) Council acquiesc'd in. 5. Nor did *Peter* send his Legats to *Antioch*, to signifie what he, and the Council had done, but the (k) *Apostles* and the whole Church chose and sent their Messengers. 6. Nor are the Letters sent in *Peter's* Name, or any notice taken of any Primacy or Prerogative of his, above the other Apostles; No, the *Ἐπιστολὴ* is, (l) *The Apostles, Elders, and Brethren send Greeting*. 7. Nor was that Decree publish'd To the Churches in *Peter's* Name, as made or (m) confirm'd by him, more than any other Apostle. 8. Nay, the Apostles send *Peter* on a (n) Message to *Samaria* (and he obeys and goes) which had been a strange piece of Presumption, had either he or they known his (now pretended) Monarchical Supremacy. 9. So far were those *Primitive Christians*, from knowing or acknowledging the now pretended Monarchical Supremacy of *Peter*, that even in the Apostles times and Presence, they question and (o) call him to an Account for his Actions. Διαγέροντο, Disceptabant adversus

(f) A&R. 15.2.
 (g) A&R. 15.7.
 (h) A&R. 15. 19.
 20. 21.
 (i) A&R. 15. 22.
 (k) Ibidem.
 (l) A&R. 15. 23.
 Vide dictum Edmundum Richerium D. Sorbonicum, in Hist. Conc. Generalium, lib. 1. c. 13. § 5. pag. 401. Edit. Colon. 1680. Ubi ex Card. Allaceno, & Concilio hoc Apostolico A&R. 15. demonstrat. Petrum Primatum (qualem Jesuura vellent) non habuisse, sed Primatum illum Monarchicum ab Hildebrando, seu Gregorio 7. retroductum. Ibid. §. 2.
 5.

(m) A&R. 16.4.
 (n) A&R. 8. 14.

(o) A&R. 11. 23.

(b) *Petrus Apostolorum Primus, rationem reddere Ecclesie Cogitur, nec indigne fert, quia non Dominum sed Ministrum Ecclesie se agere sciebat.* Ferrus in Act. 11. 2.

(c) *Impij autem Pontifices Nunc nec ab Ecclesia argui, aut in Ordinem cogi volunt, quasi sint Domini non Ministri.* Ibidem.

(d) *Si Papa innumerabiles populos secum ducit, primo mancipio Gehennae &c. Hujus Culpas redarguere presumat mortalium nullus: quia Cunctos ipse judicaturus, à nemine est Judicandus; nisi sit à fide deus.* Can. si Papa. 6. Dist. 40.

(e) Gal. 2. 11, 12, 13, 14.

(f) 2 Cor. 11. 5. & 12. vers. 11.

(g) Gal. 2. 9.

(h) *Locus hic non derogat prerogative Petri, qui totius Ecclesie Rector & Pastor Constitutus, etiam ipsis Apostolis Major & Superior fuit.* Estius in 2 Cor. 12. 11.

(i) *Qui Apostolus est, summam habet in Omni Ecclesia Potestatem.* Bellarmin. De Rom. Pontif. lib. 2. Cap. 12. in Respons. 3. & Object. 2.

ius illum (says the vulgar Latin) tanquam valde offensi expostulabant (says Chrysostom.) And honest John Ferrus (a Roman Catholick) tells us, (b) *That he was Compell'd to give a Reason of his Actions to the Church; nor was Peter offended at it, because he knew that he was not a Lord, but Minister of the Church.* But now (as (c) Ferrus there goes on) the Case is alter'd; for wicked Popes, (as though they were Lords and not Ministers) will not be Question'd for any thing, or reprov'd. Had the Canon Law been then in force, (which his pretended Successors have approved, and by their Supream Authority publish'd) he might have told those who Question'd him, (d) *That he was to judge all men, and none him; nor was he to be reprov'd by any mortal man, though by his Impiety and ill Example, he carried thousands to Hell with him.* 10. Nay, St. Paul does not only (e) *question St. Peter's Actions, but to his face, before the People publickly condemn them, and that justly; for (he says) he was to be blamed: which he neither would, nor indeed well could have done, had he known Peter to have been so far his Superior as to have (by Divine Institution) a Monarchical Jurisdiction and Power over him* 11. Lastly, St. Paul himself tells us, (f) *That he was in nothing Inferior to the Chiefest Apostles; not to Peter, James, or John, whom (g) elsewhere he reckons the chiefest. I know they say, That Paul was equal to Peter as to his Apostolical Office, but Inferior to Peter, as he was (h) Supream Pastor over the Apostles, and the whole Church.* But this is gratis dictum, and indeed a begging of the Question, and taking that for granted, which never was, nor ever will be proved. However, 'tis certain, 1. That every Apostle (as well as Peter) had an Universal supream (i) Authority and Jurisdiction, in any part of the World, and over any Christians wherever they came. 2. That this largeness of their Jurisdiction, was Apostolical, and Personal to themselves, which they neither did, nor could trans-

mit to their Successors; whose Jurisdiction was limited to some City and Territory, and that particular Place, the Care and Charge whereof was committed unto them; as *Ephesus* was to *Timothy*, and *Creet* to *Titus*. 3. Our Adversaries confess this, (as to all the other Apostles) but for *Peter*, they say, He (k) transmitted his Supremacy and Universal Jurisdiction over the whole Church to his Successor, and that by the Institution of our blessed Saviour, and Divine Right. If they could prove this, the Controversie were at an end; we would acquiesce, and admit (what upon undeniable evidence we deny) the Popes Supremacy. But this they neither do, nor is there any possibility they ever should prove. For there is not one Syllable in (l) Scripture, of *Peter's* Successor, or of what Power he received from him: and nothing but Scripture can prove our blessed Saviour's Institution, and Divine Law, whereby *Peter's* Supremacy is transmitted to his Successor. The truth is, that *Pius V.* in the beginning of this his Impious Bull, and other Popes many (m) times in their Bulls, Breves, and Decretal Constitutions, and their Writers generally, take it for granted, that our blessed Saviour gave *Peter* the Supremacy over the whole Church, and to his Successors after him: And when (n) some of them, sometimes go about to prove it, the Reasons they bring, are so far from Sense and Consequence, that they may deserve Pity and Contempt, rather than a serious Answer. But when Reason will not Convince, they have other Roman Arts to Cosen men into a Belief, that what was given to *Peter*, was likewise given to the Pope his Successor; and that is (amongst other ways) by corrupting the Ancient Fathers with false Translations. So when *Chrysostom* had said, That the Power of the Keys, was not given to *Peter* only, but to the rest of the Apostles: *Pet. Possinus* adds, Successors; and renders it thus — The Power of the Keys was not gi-

(k) Successio ex Christi Instituto, & Jure Divino est, quia ipse Christus Instituit in Petro Pontificatum, in finem Mundi duraturum, ac ideo quicumque Petro succedit, à Christo accepit Pontificatum. Bellarmin. dicto lib. & c. Si ut autem.

(l) Romanum Pontificem succedere Petro, non habetur expresse in Scripturis, (no, nor implicitly neither) tamen succedere aliquem Petro, deducitur evidenter ex Scripturis, illum autem esse Romanum Pontificem, habetur ex traditione Apostolica. Bellarmin dicto lib. & cap. §. Observandum Tertio.

(m) Vid. Cap. Solita. 6. Extra. de Major. & Obedientia. & Cap. Per venerabilem. 13. Extra. Qui filii sunt legit. & Cap. Ad Apostolicam. 2. De Sent. & re judicanda, in 6.

& Cap. pro Human. 1. De Homicidio, in 6. (n) Vid. Tho. Campegium Episc. Feltrensem, de Potestate Rom. Pont. Capp. 13, 14. & Bellarminum de Roman. Pontifice, lib. 2. c. 12. & c.

(o) Οὐ μόνον δὲ τῷ Πέτρῳ τὸ δεδωρηται, &c. *Nō id Petro uni Successoribusque suis reservatum.* Pet. Possinus *Jesuita*, Carena Græc. Patrum in Matth. Tom. 1. p. 232.

(p) Joh. 20. 22, 23.

(q) Vid. Pet. de Marca de Concordia Sacerdotij & Imperij. Tom. 2. l. 5. c. 10. §. 2. p. 35. & Pet. Crab. Conc. Tom. 1. pag. 945. Col. 2. The words are these; *unde Sanctissimus & Beatissimus Papa, Caput universalis Ecclesiæ, &c.*

(r) Absunt à Contextu Græco, verba illa, *Caput universalis, &c.* loco dicto, in margine.

(s) Vide Indicem Librorum Prohibitorum Alexan. 7. Jussu Editum, Romæ, Ann. 1664. verbo, De Concordia Sacerdotij, &c. p. 29. & p. 352. ubi extat Decretum Congregationis Judicis, in quo damnatur hic Petri de Marca Liber.

ven only to Peter And His (o) Successors, &c. where Chrysostome (whom he Translates) has nothing of Peter's Successors: but truly and plainly says — *That the Power of the Keys was not given only to Peter, but to the rest of the Apostles, when our blessed (p) Saviour told them, whose sins ye remit they are remitted, and whose sins ye retain, they are retained.* So in the Epistle of Pope (q) Leo to the Bishops of France, and of his Legat Paschasius about the Condemnation of Dioscorus, in the Council of Chalcedon, these Words occur in the Latin Copies — *The most holy and most blessed Pope Leo, Head of the Universal Church: Where these words — Head of the Universal Church, are not in the Greek Copies; (as that Learned Archbishop ingenuously and truly (r) Confesseth) but (by Roman Arts) falsely and basely interserted, that so they might by fraud (what by no reason they can) maintain, the Pope's impiously usurped Supremacy. And that we may know, how displeasing the publishing of such things (though evidently true) are to the Pope and his Party at Rome, (who are resolved, in despite of truth) to maintain the Popes pretended Supremacy) this Learned Work of that great Roman Catholick Archbishop (s) is damn'd by the Inquisitors, not to be printed, read, or had by any. He who seriously reads (and understands) the Latin Versions of the Greek Councils, Fathers, and other Greek and Latin Writers, may find an hundred such Frauds, to maintain (what they know they have no just Reason for) their Papal and Antichristian Tyranny: And their Indices Expurgatorii are Authentick Evidences, to Convince them of these Unchristian Practises, to conceal truth, and cosen the World into a belief of their pernicious Papal Errors. Nor is this all, (nor the worst) for so desperately are they set upon it, that if their Interest and the Papal Monarchy cannot otherwise be maintain'd (as 'tis impossible it should by any just and lawful means) they speak impiously and blasphemously of our blessed Saviour. Thomas Campesius Episcopus Felitrensis, in his Book of the Power of the Pope,*

Pope, to Paul IV. says, — (t) *That our blessed Saviour had not been a Diligent Father of the Family, to his Church, unless he had left such a Monarch over his Church, as the Pope, of whom he is there speaking : And he cites Pope Innocent, and Aquinas to justify it. Alberius Pighius is as high to the same impious purpose, and expressly says — (u) That our blessed Saviour had been wanting to his Church in things necessary, if he had not Constituted and left such a Monarch and Judge of Controversies. And a great (x) Canonist (if that be possible) more blasphemously says — That our blessed Saviour, while he was on Earth, had power to pronounce the Sentence of Deposition, and Damnation against the Emperor, or any other ; And by the same Reason, his Vicar now can do it. And then he impiously adds — That our blessed Saviour would not have seem'd Discreet, unless he had left such a Vicar, as could do all these things, &c. So if it be granted (which is most evident and certainly true) that our blessed Saviour left no such Monarchical vicar, as the Pope ; then they are not afraid to accuse him of want of Diligence and Discretion. And this impious Gloss is approved and confirm'd by Pope (y) Gregory XIII. as (we may be sure) what makes for his Extravagant Power and Papal Monarchy (how Erroneous and Impious soever) shall not want his Approbation. And thus much of the third Priviledge of the Apostles, their Universal Jurisdiction ; equally in them all, in James, and John, and Paul as much as Peter ; and this Jurisdiction Personal to all, and never transmitted to any of their Successors.*

(t) Non fuisset Christus Diligens Pater-familias, si non dimisisset in Terrâ aliquem quî Vice suâ possit subvenire necessitatibus Ecclesiæ, &c. De Potest. Rom. Penit. cap. 1. §. 3. pag. 2.

(u) Christus Ecclesiæ Desuisset nec de Necessariis profpexisset, Nisi Monarchum aliquem & Judicem constituisset, &c. Vide Albert-Pighium Controvers. 3. fol. 70, 71, 72.

(x) Christus dum fuit in Mundo, de jure naturali, in Imperatorem & Quoscunque Alios Depositionis Sententias ferre potuisset, & Damnationis — & Eadem Ratione & Vicarius ejus potest. Nam non videtur Dominus Discretus fuisse, nisi unicuique post se Talem Vicarium reliquisset. Fuit autem iste

Vicarius Petrus : & idem dicendum est de Successoribus Petri. Ita Petrus Bertrandus in Addit. ad Glossas ad Cap. Unam Sanctam. 1. De Major. & Obed. Extrav. Commun. (y) Vide Bullam Greg. 13. dat. Rom. 1. Julij, Ann. 1580. præfixam. Corp. Juris Can. Paris. 1612. & 1618.

4. Besides the Immediate Call of the Apostles, their Power of doing Miracles, and their Universal Jurisdiction over all the World ; they were (all of them) *Divinely Inspired* by the Holy Ghost, so that they had Infallibility,

(2) Sic Omnes Apostolicæ Sedis Sanctiones accipiendæ sunt, tanquam Ipsius divini Petri voce firmatæ sint. Can. sic. Omnes 2. Dist. 19. And this the Gloss there inendeavours to prove, from a spurious & ridiculous, as well as impious Canon. Can. Non Nos. 1. Dist. 40.

(a) The Jesuits in their Thesis proposed in the *Claramont* Col. 12. Dec. Ann. 1661. Impudently and Impiously say, *Christus ecclesiæ regimen primum Petro, dein Successoribus Commisit, & Eandem quam habebat Ipse, Infalibilitatem, concessit, quoties ex Cathedra loqueretur.* And then Thesis. 20. tells us — *Datur Infalibilis controversarum Judex, etiam Extracouncilum Generale, Tum in Questionibus Juris, tum facti.*

(b) Hieronymus de Scriptoribus Ecclesiasticis in Fortunatiano. (c) Vid. Hist. Hæresis Monothelitarum, per Fran. de Combesis Dominicanum. Paris. 1648. p. 65. & c. 121. & c. 111 contra Pighium, Baronium, & c. probate evidenter Hæresim Synodo 6. damnatum. (d) Vid. D. Rich. Crakanthorpe, in Vigilio dormitante. (e) Let any man read those two Constitutions before nam'd. 1. That of Innocent 3. Cap. Solicitæ 6. Extra de Major. & Obedient. & c. 2. That of Bonif. 8. Cap. Unam Sanctam. 1. eodem Titulo. Extravag. Commun. and if he have eyes, and will impartially use them, he will find what I say, true. Or he may (with the same success) read the Bulls and Damnationes of the Emperor Hen. 4. by Greg. 7. in Bull. Rom. 1638. Tom. 1. p. 49, 50, 51. And of Freder. 2. Ibid. p. 94, 95. by Innoc. 4. And the Excommunications of the same Emperor, by Greg. 9. Ann. 1239. Ibid. in dicto Bullario, Tom. 1. p. 89, 90.

fallibility, so far, as whatever they preach'd or writ was Divine, and the undoubted Word of God. This Priviledge also was Personal, nor ever was Communicated to any of their Successors. I know that the (2) Canonists and (a) Jesuits, (in the last and worst of times) would make the World believe (without any shadow of rational ground) that *Peter* transferred his Infallibility to the Pope, and made him the Infalible Judge of all Controversies of Faith, and Fact too. A thing so evidently false, and without any possibility of proof, that 'tis a wonder, that any should have the Confidence to assert it, especially in *Paris*, the great Metropolis of a Church which constantly does, and has deny'd the Popes infallibility and Superiority to a General Council. 2. But that which might for ever silence this Irrational and Injust Claim of Infalibility in the Pope, is, that (for Matter of Fact) none of them, (though they were sometimes nibbling at a kind of Supremacy) for above a Thousand Years after our blessed Saviour, either did or dared pretend to Infalibility; and if they had, they had made themselves ridiculous. For, 3. It was notoriously known, that several of their Popes were Hereticks. For instance, (b) *Liberius*, (c) *Honorius*, (d) *Vigilius*, & c. And for Heresie Condemn'd in General Councils, as is evident from the Acts themselves, and has been demonstrated, not only by Protestants, but by very Learned men of the Roman Communion. 4. And he who seriously reads, and impartially considers their Papal Bulls, Breves, and Decretal (e) Constitutions;

and in them how ridiculously they reason, and prophane (rather than expound) Scripture , will have abundant reason to believe, that those Popes were so far from Infallibility, that their own Writings Convince them guilty of Gross Ignorance and Folly.

5. Lastly, All the Apostles were *Fundamenta Ecclesiae*, *Domus Dei*, Foundations of the Church , or House of God, (as has before been evidently proved from Scripture) and this was in all the Apostles Extraordinary, and a Personal Apostolical Priviledge, to which, (as it was in the Apostles) none of their Successors (no not the Pope,) ever did, or (with any reason) could pretend. And as this Apostolical Priviledge, so the other four before mention'd (1. *Immediate Vocation*. 2. *Power to work Miracles*. 3. *Universality of Jurisdiction*. 4. *Infallibility in all things they preach'd or writ.*) I say, all these Priviledges, were extraordinary and Personal to the Apostles, and never were transmitted to any of their Successors. And this being granted, (as of necessity it ought and must) it will evidently follow, that *Peter* neither had, nor could have, that Monarchical Supremacy over the Apostles and Universal Church, to which the Pope and his Party vainly, and without any reason or ground pretend. For that Papal Supremacy and Monarchy they pretend *Peter* had, (according to their Hypothesis) consisted principally, in the Universality of his Jurisdiction over the whole Church, and his Infallibility, as a Judge, to determine Controversies of Faith; both which every Apostle had, (asmuch and as well as he) and therefore it was impossible , that (in these respects) he should have any Superiority (much less Supremacy) over the other Apostles, more than they over him; especially, seeing in Scripture, (to men who have good Eyes, and will impartially use them) there is not one Syllable looks that way. Nay, seeing our blessed Saviour hath expressly determin'd the contrary. The Apostles were disputing and reasoning amongst themselves, which of them should be *greatest*: (they had their Infirmities and ambi-

(f) Matth. 20.
26, 27.

(g) Πρῶτος,
Primus seu Prin-
ceps, (plus est quam
esse Magnum) aliis
Omnibus Major
(yet this the Pope
would have). Luc.
Burgensis. in Matth.
20. 27.

(b) Matth. 23.
8, 9, 10, 11.

(i) Gal. 1. 1.

* Joh. 1. 40, 42, &c.

tious desires). But our Saviour tells them——(f) *Who-
soever will be great among you (though Peter be the man)
let him be their Minister; and whosoever will be (g) chief,
let him be your Servant. And again——(h) Be not ye
call'd Masters, for one is your Master, even Christ (not
Peter) and ye are Brethren; but he that will be greatest a-
mong you, shall be your Servant.* The Apostles had no
Master under Heaven, but their blessed Saviour; it was
of him, and him Only, that they learned the Gospel,
and that Immediately; they had it not from (i) *any
man*, nor one from another. Our blessed Saviour was
their only Master and Superior, and they his Scholars, sub-
ordinate to him, and co-ordinate amongst themselves. He
tells them, *that they are Brethren; Discipuli, School-
fellows.* Names which (in themselves, and in their
Master's meaning) import Equality; especially as to
any Jurisdiction one over another. There may be a-
mongst Scholars of the same School, and Brethren, an
inequality, (and so there was amongst the Apostles)
1. In respect of *Age*; some might be elder, some youn-
ger. 2. In respect of *their coming to that School*; some
might come before others; So *Andrew* was first call'd
to our blessed Saviours School, (before *Peter* *). 3. In
respect of *Natural Parts and Abilities*, some might have
greater Capacities than others. 4. In respect of *their
Masters Love and Kindness*, he might love one more than
another, So amongst the Twelve, *John* was the *beloved
Disciple*. Such inequality there was amongst them, and
we willingly grant it. But to say, (as the Pope, and
many of his Party most vainly do) that amongst these
Brethren, and *School-fellows* in our B. Saviour's School, *Pe-
ter*, (or any other) had not only an *Authority and Ju-
risdiction*, but a *Monarchical Supremacy*, over all the rest,
this is so contradictory to our blessed Saviour's plain
words, and the manifest and undoubted meaning of
them; that were it not, that we know men may be sway'd
with worldly Interests, and sometimes have strong De-
lusions to believe a Lye; it were incredible that any
Learned

Learned men should (with so much Confidence, and no Reason) assert the contrary. To pass by all Testimonies of Ancient Fathers for many hundred years, and many sober Papists before *Luther*, (who neither knew, nor believed *Peter's* Monarchy over the Church and his fellow Apostles, his equals) sure I am, 1. That *Francis* (k) *Lucas Brugenfis*, a Roman Catholick (in our days) eminent in their Church for Dignity and Learning, says the same thing I have done (and on the same Texts) for the Equality of the Apostles, against *Peter's* pretended Monarchy. 2. And a greater than he, (I mean (l) *Petrus de Marca* Archbishop of *Paris*) convinc'd with the Evidence of the former Texts, and Truth, was of Opinion, and has publish'd it to the World, That our blessed Saviour, at his Ascension, did not leave the Church establish'd in *Peter*, and a Monarchy; But in an *Aristocratic*, or the Colledge of the Apostles. In which Colledge *Peter* was one, not Superior (much less a Monarch) to the other Apostles; and the Apostles left the Government of the Church Establish'd in the Bishops, and *Aristocratical*; only he thinks, that both in the Colledge of the Apostles, and Councils of Bishops after them, there was (for Orders sake) to be a President, (not a Monarch, for that was Inconsistent with *Aristocratie*) And (if this will content them) we will grant it. Because we do know, that the Ancient Church allow'd the Pope the prime Place and Precedency in Councils, (for Orders sake) and that not by any *Divine Right*, (which was not in those days, so much as pretended to) but because *Rome* was the (m) Imperial City, and Metropolis of the *Roman Empire*; the greatness of the City usually giving greatness and Pre-

(k) *Matth* 23. 8.
Omnes autem vos fratres estis. On which words, *Luc. Brugenfis* saith thus
 — *Quia fratres sumus, Neminem in alios Magisterio fungi Concedit — Fratres non Magistri Alii in Alio — estis Condiscipuli, nemo in alium proprie agere potest Magistrum. Nullus aliorum Magistrum mereatur, se habere vos Omnes merito debeatis Condiscipulos. Christus Solus Omnium Magister agnoscendus. Ita L. Brugenfis: Commentar. in 4. Evang. ad 23. *Matth*. 8. p. 351. vid. Hieronymus in *Gal*. 2. 1. ubi dicit *Petrum, Paulum, & reliquos Apostolos fuisse æquales.**

(l) *Sed quia Ecclesia regenda est juxta unitatem, nec-*

cessarium fuit, Institui ab Apostolis modum quendam Communionis inter Episcopos, secundum Exemplum, A Christo datum in Institutione Collegij Apostolici; quod universum Ecclesie Corpus representabat; Ideoque præscribenda ab iis fuit forma regiminis, Aristocratici nimirum, ita ut unus Præsideret. Pet. de Marca de Concordia Sacerdotij & Imperij, lib. 6. cap. 1. § 2. pag. 58. Col. 1. (m) Conc. Chalcedon. Can. 28. Conc. Constantin. 1. Can. 5. apud P. Crabb. Conc. Tom. 1. pag. 411.

(n) But it is not only *Pet. de Marca*, but even the Popish General Councils of *Pisa*, *Constance*, and *Eaſil*, and the *Gallican Church* and *Sorbon*, and the Ancient Church for a thousand years after our blessed Saviour, which maintain'd the ſame Doctrine *Marca* did; as is evidently proved by a Learned

Sorbon Doctor, *Edm. Rechier*. In *Hiſt. Conc. General*. l. i. Edit. Colon. Ann. 1680. The deſign of the whole Book is againſt the Popes Monarchical Supremacy and Infallibility. Vide dicti lib. cap. 13. pag. 393. &c.

cedency to the Biſhops; ſuch were *Conſtantinople*, *Alexandria*, *Antioch*, &c. I know the Inquiſitors at *Rome* have damned this Book of (n) *Petrus de Marca*, but this is no Argument, that what he has ſaid, is not true; *Grande aliquod bonum eſt, quod à Nerone (ab Inquiſitoribus) damnatur*. To conclude this Point, if our Adverſaries aſſent not to this manifeſt Truth, as (being contradictory to their worldly Inter-eſt and miſconceived Infallible Pretenſions) 'tis probable they will not; I ſhall make them this (to all unprejudiced Lovers of Truth) fair offer. Let them give me any one cogent Argument from Scripture or Universal Tradition (and nothing elſe can do it) whereby they can prove, the following Poſitions; I will thank God and them for the diſcovery, and promiſe hereby to be their Proſelyte.

1. If they can (by any ſuch Argument) prove that *Peter* (by *Divine Right*) had ſuch a Monarchical Supremacy and Jurisdiction over the Apoſtles, and the whole Church, (as is vainly pretended) I will yield the Cauſe. But if he had no ſuch Power, 'tis impoſſible he ſhould tranſmit the Power (he never had) to his Succeſſors.
2. Let it be ſuppos'd, (which yet is evidently untrue) that *St. Peter* had ſuch a Monarchical Authority and Jurisdiction, even over the reſt of the Apoſtles, let them prove by any ſuch Argument as is before-mention'd; that it was not only Temporal, and his only for his life; that it was not to have an end and period with his Perſon. For if it was, then his Succeſſor (whoever he be) can have no pretence to it. For 'tis impoſſible, that any Succeſſor, can have any legal or juſt Claim to that Power, which vaniſh'd and ceas'd to be, with his Predeceſſor, who poſſeſs'd it only for his life.

3. Admit both these to be true, (which yet are equally and evidently false) that *Peter had such a Power*, and that it was *not Personal*, but to be transmitted to his Successor, seeing such transmission must either be done by our blessed Saviour immediately, or (by Power deriv'd from him) by *Peter*. Let our Adversaries make it appear, that either our blessed Saviour himself, or *Peter* (by Power deriv'd from him) did actually transmit that Power to any Successor, and I submit.

4. Lastly, Suppose all these to be (what not one of them is) true; yet unless it do appear, that the Bishop of *Rome* (and not the Bishop of *Antioch*, (where they say *Peter* was Bishop first) was that Successor of *St. Peter*, to whom such Supremacy was transmitted; he can have no pretence to it. For in this Case, *Idem est non esse & non apparere*. Let our Adversaries then make it appear, that either our blessed Saviour immediately by himself, or *Peter* (by Authority from him) did (o) transmit the Supremacy to the Pope, and we shall be satisfy'd; and thankful for the Discovery. And this brings me to the Second thing proposed before.

(o) I know that some of them (eminent for Learning and Dignity in their Church) say; That our blessed

Saviour did give *Peter* power to transfer his great Authority to his Successor, and only to him, not to any of the other Apostles; But this they say only, without any pretence of proof. And I commend their prudence, not to attempt impossibilities. Johan. Franciscus Bordinus Archbishop of *Avignon*, has published his Opinion, in these words—*Christus universale Totius Ecclesie Caput Petrum constituit, qui suas Vices in Terris ageret. Quo quidem in Munere, & si dum viveret, Equales (mark that) habuit cetero: Coapostolos, Nulli tamen Eorum, quod à Domino accipissent, jus per Successionem in alios transferendi facultas fuit. Soli Petro id Promissum, Soli Petro id Traditum, ut Petra esset, & post Christum Ecclesie fundamentum. Ita Johan. Fran. Bordinus Archiepiscopus Avenionensis, in Serie & Gestis Roman. Pontif. ad Clement. Papam 3. ad Annum Christ. 34. Tiberij 18.*

2. The thing next to be enquired after is, *Whether, and how it may appear that the Bishop of Rome is Peter's Successor*. Our Adversaries say, (and vainly say it only) that *Peter* was *Supream Head* (after our blessed Saviour's Ascension) and *Monarch of the Church*; and from him, (*Jure Successionis*) the Pope derives his *Monarchical Power and Supremacy*; and that by the *Institution and* (p) *Command of*

(p) *Petrus Rome Sedem suam, jubente Domino, collocavit. Bellarm. de Rom. Pontif. l. 2. c. 1. §. 1.*

our

(q) Probatur, Roman. Pontificem Petro Succedere, in Pontificatu Ecclesie univ[er]se ex Divino Jure & Ratione Successionis. Bellarm. ibid. lib. 2. c. 12. §. Primum ergo. Papa in Petri Cathedra Sedet, summum in eo dignitatis gradum, & Jurisdictionis amplitudinem, non Humanis Constitutionibus, sed Divinitus datum agnoscit: est Pater universalis Ecclesie Petri Successor, & Christi Vicarius, &c. Carth. Trident.

Part. 2. cap. 7. §. 28. pag. 391. Edit. Paris. 1635.

(r) Bellarm. Locis proxime citatis, (ut & alij passim.) And Pope Pius the Fifth in this his Impious Bull. §. 1. Christus Ecclesiam Catholicam uni soli Petro Petrique Successori Romano Pontifici in potestate plenitudine Tradidit Gubernandam. (f) Nullum Christi, ea de re, Decretum Extat. So A Lapide Confesses; in Apoc. 17. vers. 17. pag. 268. Col. 2. A.

our Blessed Saviour, and so not by Humane, but (q) Divine Right. This is a Position of greatest Consequence, and will require good proof. Nor is it possible to prove the Bishop of Rome to be Peter's Successor in that Bishoprick, unless it first appear that Peter was his Predecessor in that See. Linus, Clemens or Cletus cannot (with any Truth or Sense) be said to succeed Peter, unless it appear first, that he preceeded them. Our Adversaries (I confess) do constantly (with great noise and confidence) affirm, That Peter did preceed in the Bishoprick of Rome; but sure I am, that hitherto, they have not brought any, so much as probable (much less cogent and concluding) Reason to prove it: nor do I think it possible they should bring (what they neither have, nor can have) any true and concluding proof, to prove (what this is) an erroneous and false Position. And that this may not be begg'd and gratis dictum, I shall offer to the Impartial Reader, these Considerations.

1. When they (r) say, That Peter fix'd his Episcopal Chair at Rome, *Jubente Domino*: Let them shew that (f) Command, and there will be an end of the Controversie; we will obey our blessed Saviour's Command, and the Pope too. But this they have neither done, nor can: It being impossible, they should shew that to be, which never was, nor ever had any being.

2. That ever Peter was at Rome, (much less that he was Bishop there, for Five and twenty years (as is vainly pretended) cannot be made appear out of Scripture, or any Apostolical or Authentick Record; and therefore that he was there at all, (where he might be, as he was in many other good Cities, and no Bishop of any of them) must

must depend solely upon *human and fallible Testimonies*, (I say, Testimonies certainly fallible, if not absolutely false; which many Learned men have, and do believe). Now seeing the whole Papal Monarchy and Infallibility, depend upon *Peter's* being Bishop of *Rome*, and the grounds we have to assure us, that he ever was there, are fallible and dubious; and seeing it is irrational (if not impossible) that any considering Person, should give a firm and undoubted assent to any Conclusion, infer'd only upon fallible and dubious premisses. Hence it evidently follows, That our Faith and belief of the Papal Monarchy and Infallibility is, and (till they find better, and more necessary premisses) must be fallible and dubious. And here I desire to be inform'd how it comes to be an Article of Faith, in their new *Roman Creed*; That the Bishop of Rome is Vicar of Christ, and (t) Peter's Successor; which Article (with the rest in that Creed) they promise, (u) *swear and vow, to believe and profess most Constantly, to their last breath.* With what Conscience their Church can require, or they take such an Oath, *Most constantly and firmly to believe, to their last breath,* such things, for the belief of which, they have no grounds (if any) save only fallible and very dubious, *Ipse viderint.*

(t) Romano Pontifici, Beati Petri Apostolorum Principis, Successori, ac Christi Vicario, veram Obedientiam spondeo ac juro. Vid. Bullam Pij 4. super forma Juramenti Professionis fidei, in Conc. Trident. Sess. 24. p. 452. Edit. Antv. 1633.

(u) Hanc Catholicam fidem, extra quam nemo Salvus esse potest, quam in Presenti profiteor, & reneo, eandem usque ad ultimum vitæ spiritum constantissime retinere, &c. Spondeo, Voveo, juro: Ibidem.

3. I know, that the Assertors of the Papal Monarchy (according to their Interest) are very desirous to prove out of Scripture, that *Peter* was at *Rome*; and to that end produce those words in his first *Epistle*—(x) *The Church which is at Babylon salutes you: And by Babylon,* they say, the Apostle meant *Rome*: And for this they cite *Papias* in (y) *Ensebius*, That by *Babylon*, *Rome* is figuratively to be understood. So that (if this be true) *Peter* writ that *Epistle* at *Babylon*, that is, at *Rome*; and

(x) 1 Pet. 5. 13.
(y) Primam Petri Epistolam Rome scriptam (Βαβυλ) aiunt, quam Petrus, ἡ ἐκκλησία τῆς Βαβυλῶνος appellat. Eusebius Hist. l. 2. c. 15. p. 53. B. Valesio.

(2) curiosè sciscitabar (said Papias) à Senioribus, quid Petrus, quid Jacobus, dicere soliti essent. Néque ex Bibliorum Lictione, tantam me utilitatem capere posse existimabam, quantam ex hominum viva voce. Euseb. l. 3 c. 39. p. 111.

(a) Ἐκ παλαιῶν ὡς ἀπὸ τοῦ Πέτρου, Ex Traditione non scripta habuit novas

quasdam Servatoris parabolas & prædicationes, aliâque Fabulis propiora; inter quæ Mille Annorum spatium post resurrectionem, fore dicit. Euseb. ibid. p. 117.

(b) Ita opinatus videtur Papias, ex male Intellectis Apostolorum narrationibus. Fuit enim Mediocri Admodum Ingenio Prædictus. Euseb. ibidem. Lit. c. (c) Plerisque tamen post ipsum Ecclesiasticis Scriptoribus, Eiusdem Erroris occasionem præbuit, hominis vetustate, Sententiam suam tuentibus. Ibidem Dicit etiam Nicephorus Hist. Lib. 3. cap. 20. pag. 252. D.

Object.

(d) Colon. Allobr. 1612.

(e) Paris. 1659.

(f) Papias eadem ætate celebris fuit; Vir imprimis disertus, & eruditus, ac Scripturarum peritus. Euseb. Hist. l. 3. c. 36. Edit. Valefij. Sed in Edit. Christophersoni. cap. 35. Græc. 30. Latine. Versionis.

I know, that in Eusebius (both in the worst Edition of him, by (d) Christopherfon, (sometime a Popish Bishop of Chichester) and the best by (e) Hen. Valefius) we have a high Commendation of Papias; (f) At the same time (says Eusebius, as Valefius renders him) Papias was famous; a man very Eloquent and Learned) and well skill'd in Scripture. But Christopherfon (his other Translator) goes higher, (as usually he does when it makes for the Catholick Cause) and in his Translation says more in Commendation of Papias, then is in the Text: For he tells us, That Papias (besides his knowledge of Scripture) was a man (g) cer-

(g) Omnia aliarum Artium scientiâ vir planè disertissimus. Ibidem.

tainly.

tainly most learned in the Knowledge of All Other Arts. Now if this be true, then that Character I have given him before, is not so; and then his Antiquity (which was (b) great) and his great Learning, in all Arts and Sciences, as well as Scripture) consider'd; his Testimony, that *Babylon*, whence *St. Peter* writ, was *Rome*, will be more valid, and of greater Authority.

In Answer to this; I say, 1. That all this Commendation of *Papias* before mention'd, is so far from having any Authority from *Eusebius*, that 'tis a plain Forgery. *Eusebius* (as to this passage) is evidently corrupted; and this Commendation of *Papias* (by whose Ignorance or Knavery, I know not) shuffled into the Text, long after *Eusebius* his death. For, 2. *Ruffinus* (who Translated *Eusebius* his History above One thousand two hundred years ago) in the place above quoted, says only thus—*About this time flourished Polycarpe Bishop of Smyrna, and Papias Bishop of Hierapolis.* So the Printed Edition of (i) *Ruffinus* by *B. Rhenanus*; and a very ancient and compleat MS. of *Ruffinus* (in my keeping and possession) exactly (k) agrees with it; and there is not one word of that Commendation of *Papias*, which is now extant in *Eusebius*: And therefore we may conclude, that anciently it was not there, but the Text of *Eusebius* (by fraud or folly) is since corrupted: For had it been in *Eusebius* when *Ruffin* Translated him, there had been no reason he should have left it out. 3. And which is yet more considerable, *Valesius* (a very Learned Roman Catholick) who last published *Eusebius*, Ingenuously confesses, that of three or four Greek MSS. of *Eusebius*, which he made use of in his Edition, not any one of them (l) had that Commendation of *Papias*; and therefore he doubts not, but these words were (m) added by some ignorant Scholiast, contrary to the Judgment and Sense of *Eusebius*. For (says (n) he) how is it possible that *Eusebius* should call *Papias* a most Learned Man, and most skill'd in Scripture, who in the same (o) Book says, he was *A Rude and Simple Person*, of

ditum, Planèque Rudem ac Simplicem. *Valesius* ibidem.

(h) *Papias* was a friend and familiar of *St. Polycarpe*. *Euseb. Hist. l. 3. c. 39* and *Polycarpe* suffered Martyrdom *Ann. Christ. 167.* *Baron. Annot. ad Martyrolog. Rom. ad diem Jan. 25. p. 81. Col. 1.*

Ans. w.

(i) *Quibus Temporibus floruit Polycarpus Smyrnæorum Episcopus, & Papias similiter apud Hierapolim Sacerdotium gerens.* *Ruffin. l. 3. c. 35. in Excuso Rhe-narci. Basil. 1528.*

(k) In Cod. MS. *Ruffini* est. l. 3. c. 32.

(l) *Totum hoc E-logium Papiæ desit in nostris Codicibus, Valesius in Not. ad l. 3. Euseb. c. 36. p. 55.*

(m) *Non dubito, quin hæc verba ab Imperito Scholiastæ adjecta sunt, præter Eusebij mentem, & Sententiam.* *Valesius Ibidem.*

(n) *Quomodo fieri potest ut Eusebius Papiam hic appellet virum doctissimum, & scripturarum peritissimum, cum in fine Libri affirmat disertè, Papiam Mediocri ingenio præ-diti.* (o) *Euseb. l. 3. c. 39.*

Very Little Wit or Judgment. And his Ignorance especially appears (as in other things) in that

1. He says that Philip, whose Daughters were Prophetesses, was Philip the (p) Apostle; when the (q) Text, (had he read or remembered it) expressly says, *That it was Philip the Deacon.*

2. Papias said, (and in his Writings published his Opinion) *That hearing (r) Oral Traditions, was more profitable, then reading Scriptures.* That is, to hear the Stories and Tales of private and fallible Persons (and that in Matters of Religion) was more profitable, then to read the Sacred Oracles of God, penn'd by Divinely Inspired Infallible Persons. St. (f) John tells us, he had writ so many and such things, as were necessary and sufficient to Salvation, yet left out thousands of things, which he thought not necessary. But Papias (with great Ignorance and Impiety) prefers the unwritten Tradition of those things concerning our B. Saviour, which the Apostles had omitted, as not necessary, nor so useful as those things they had writ. And so in Contradiction to the Holy Spirit and St. John (his Infallible *Amanuensis*) calls the Tradition of those unwritten things more useful, which they had omitted as not useful at all. And this his Ignorance and want of Judgment further appears,

3. Because Eusebius tells us, *That he had (amongst his Traditions) (t) Strange and novel Parables and Doctrines of our blessed Saviour, and other things more Fabulous; and amongst them his Millenary Heresie, of which he was Father, and (to the Infecting many others) did propagate it: And he fell to those wild Opinions chiefly by his Ignorance and Misunderstanding of Scripture; as Eusebius and Nicephorus tell us.* And yet this simple Person, and Arch-Heretic, is the principal and prime Witness Rome has, to prove that Babylon (in the Epistle of Peter) signifies Rome, and that Peter was there. For other place in Scripture, they have none, and only Papias (and his Followers) for that. By the Premises, I think it may appear to Impartial Persons, That seeing Papias prefer'd Tradition (or some mens talk before the

(p) Euseb. Hist. l. 3. c. 39. p. 112. Valentinus Edit. vide Nicephorus. l. 3. c. 20.

(q) Act. 21. 8. Vid. Nicephorus. Hist. lib. 3. pag. 252. C.

(r) Vid. Euseb. Hist. l. 3. c. 39. Hieronymus. de Illust. Doct. c. 18. Nicephorus. l. 3. c. 20.

(f) Joh. 20. 30. 31. & 21. 25.

(t) *Εἰκας τῶν νέων, &c. Novas quasdam Servatoris parabolas ac predicationes.*

the Scriptures) that he was a man of very weak understanding, and err'd by misunderstanding Scripture, that he writ Fables rather than History, and maintain'd the *Millenary Opinion*, which *Rome* now calls *Herese*: I say, these things consider'd, his authority and credit is, (if any at all) very little; and yet 'tis all our Adversaries have (his Followers Testimonies being derived from, and depending upon his) to prove out of Scripture, that *Peter* writ that Epistle at *Rome*, or ever was there. This is a Truth so manifest, that not only (u) *Protestants*, but most Learned *Roman* (x) *Catholicks*, say and prove, that *Peter* writ that Epistle, not at *Rome*, but *Babylon* in *Chaldea*. And further; that he did not write it at *Rome*, will be evident from Scripture, and what their own most Learned Author confesses. For,

1. (y) *Baronius* tells us, *It was writ, Anno Christi 45.*
2. To make this probable, both he, *Petavius*, and others, generally say; *That Peter went to Rome in the second year of Claudius*; which was *Anno Christi 44.*
3. But this a very Learned *Roman Catholick* evidently (z) confutes from Scripture, and good Authorities; and plainly shews, that *Peter* was always in *Judea* or *Syria*, till the death of *Herod Agrippa*, which was in the fourth year of *Claudius*, and the Six and fortieth year of our blessed Saviour. And therefore it was impossible that *Peter* should write that Epistle at *Rome*, in the Five and fortieth year of our blessed Saviour, who never came thither till the year Forty six, unless they will say (and they do say things as impossible) that he writ an Epistle at *Rome* when he was not there.
4. Nay, 'tis certain from what *Luke* says in the (a) *Acts of the Apostles*, that *Peter* continued in *Judea* till the Council met at *Jerusalem* about the Question concerning Circumcision, and the Ceremonial Law. Sure it is, that he was present at that Council; which was *Anno Christi 51.* says (b)

(u) Scaliger in Annotat. in Joh. 18.

31. Petrus Rome nunquam fuit: sed predicabat tñ Sionem à Asiae Cujus Metropolis erat Babylon, ex qua scribit Epistolam suam. Vid. Johan. Rainoldum contra Hartum, &c.

(x) Tamest Veteres Existimaverint Petrum vocabulo Babylonis significasse urbem Romam, probabilis est Scaligeri Conjecturas: qui ex ipsa Babylone scriptam à Petro putat Epistolam hanc ad Judeos dispersos, &c. Petrus de Marca Archiepiscopus Parisiensis. De Concordia Sacerd. & Imperij 16.c. 1. § 4. p. 59. Tom. 2.

(y) Baronius Annal. Tom. 1. ad Ann. Christ. 45. §. 16. 17.

(z) Hec Senten-

tiā refelli videtur ex Actis Apostolorum, ex quibus constat Petrum, in Judea ac Syria semper mansisse, usque ad ultimum Annum Agrippæ, &c. Hen. Valesius in Notis ad cap. 16. 1. 2. Hist. Eccles. Euseb. p.

(c) In Chronico Alexandrino Concilium Hierosolymitanum refertur Anno Claudij 6. (Christi 48.) melius dixisset. 7. Sic enim cuncta egregie conveniunt, &c. Hen. Valeſius in Notis ad cap. 18. l. 2. Hiſt. Eccleſ. Euſeb p. 37. Col. 2. A.

(d) Gal. 1. 18.

(e) Gal. 2. 1. 8. 9.

(f) They ſay, he ſate at Rome 25. years, and that he was martyr'd Nero- nis 13. or Anno Chriſti 68. ſo that thoſe 25. years muſt begin Anno Chriſti 43. And then Anno Chriſti 51. he had ſate at Rome eight years.

(g) 1 Pet. 1. 1.

(h) The firſt Epiſtle of Peter was writ Anno Chriſti 45. So Baronius Annal. Tom. 1. ad Ann. 45. § 16. And the ſame Baronius Annal. Tom. 1. ad Annum Chriſti 97. §. 1. tells us, that the Revelation of St. John was writ Anno Chriſti 97. that is, 52. years after.

Baronius, Bellarmine, and others; the Learned (c) Va-
leſius thinks (and gives his reaſon for it, (more probable
to me, then any brought for the contrary Opinions) that the Council was held, Anno Claudij 7. and Chriſti
49. take which Computation you pleaſe, if St. Peter
wrote that Epiſtle at Rome, Anno Chriſti 45. he muſt
have writ there, ſeveral years before he came thither.
5. Nay, 'tis further Evident, (let that Council be when
they will) that Peter was not at Rome, in the year 51.
which Baronius mentions, but at Jeruſalem. For St.
(d) Paul tells us, that three years after his Converſion,
(which was about the year 37.) he went to Jeruſalem to
ſee Peter, and found him there: And then (e) fourteen
years after, (which was about the year 51.) he went to
Jeruſalem again, and then found Peter there. Accord-
ing to our Adverſaries Computation, in the year 51. Pe-
ter had ſate Biſhop in Rome about (f) eight years; and
yet St. Paul neither found, nor ſought him at Rome
(where he was not) but at Jeruſalem, where he was, with
the Jews, who were committed to his Charge and Cure.
6. Laſtly, 'Tis evident, St. Peter writ that firſt Epiſtle
to the Aſiatick (g) Diſperſion of the Jews, of which Baby-
lon was the Metropolis: And ſure it is, that when he
ſays, The Church of Babylon ſalutes you; he intended (as
all men do, who write Epiſtles of that Nature) that
they ſhould know where he was, and who they were
who ſaluted them; which was impoſſible for them to do,
if by Babylon he meant Rome. For at that time, Rome
neither was, nor could be known to any by the name of
Babylon; no Author (Sacred or Civil) having ever call'd
it ſo. 'Tis true, St. John above (h) Fifty years after,
calls Rome, Babylon. But he writing Myſterious Pro-
pheties, ſpoke (to uſe Euſebius's word) Τροπικαπειρον, uſ-
ed many Types, Figures and Metaphors, to expreſs fu-
ture things. But that Peter, who writ no ſuch Myſteri-
ous Prophetical Predictions, but the plain Duties, and
Promiſes of the Goſpel, ſhould uſe ſuch Types or Fi-
gures, has neither truth nor any probability. By the
Premiſſes,

Premises, I hope it may appear, that it cannot be proved out of Scripture, that ever *Peter* was at *Rome*.

4. But let it be granted, that it could be proved out of Scripture (which is manifestly untrue) that *Peter* was at *Rome*, yet thence it will not follow that ever he was Bishop there: much less for Five and twenty years, as is vainly pretended. For, 1. That he was Bishop of *Rome* (or any place else) there is not one syllable in Scripture; and so from thence there can be no proof of his *Roman Bishoprick*. And, 2. If it be granted (which is evidently untrue) that it could (out of Scripture) be clearly proved, that he was at *Rome* a longer time, yet hence it does not follow that he was Bishop there: For he was at *Jerusalem*, *Samaria*, *Joppa*, &c. (as is evident in Scripture) and yet our Adversaries neither do, nor (with any sense or reason) can say, that he was Bishop of all those places. 3. *Irenæus* (an ancient and an approved Author) expressly says, (i) That *Peter* and *Paul* constituted *Linus* first Bishop of *Rome*; That *Anacletus* succeeded him, and that *Clemens* (after the Apostles) was the third Bishop there. After him, *Eusebius* says the same thing; That after the (k) Martyrdom of *Paul* and *Peter*, *Linus* was the first Bishop of *Rome*. And again, speaking of the Bishops of *Rome*, he says, That (l) *Linus* was the first, and *Anencletus* (or *Anacletus*, as he is usually call'd) the second. And though *Eusebius* say, That *Linus* was (m) *Primus* post *Petrum*, the first Bishop of *Rome* after *Peter*; yet his meaning is not, that *Peter* was Bishop of *Rome* before him, as is evident by what he says afterwards; That *Clemens* (n) was the third Bishop of *Rome*, after the Apostles *Paul* and *Peter*; and by what *Irenæus* said before him, That *Clemens* was the third Bishop of *Rome* after the Apostles. For if this be good consequence — *Linus* was first Bishop of *Rome* after *Peter*; Ergo, *Peter* was Bishop of *Rome* too. Then this (in *Irenæus* and *Eusebius*, who both say it) will be good Consequence also; *Clemens* was third Bishop of *Rome* after *Paul* and *Peter*; Ergo, *Paul* and *Peter* were both Bishops of *Rome*. The

truth.

(i) *Petrus & Paulus fundantes Ecclesiam Romanam, Lino Episcopatum tradiderunt. Succedit ei Anacletus, post eum Tertio loco ab Apostolis Clemens. Irenæus l. 3. c. 3.*

(k) Τῆς δὲ Παύλου, &c. Post Pauli Petrique Martyrium, primus Ecclesie Romanae Episcopatum suscepit Linus. *Euseb. Hist. l. 3. c. 2. vide Niceph. l. 3. cap. etiam 2.*

(l) Λινὸς δὲ πρῶτον, Primus fuit Linus, secundus Anencletus. *Euseb. ibid. l. 3.*

(m) *Euseb. ibid. l. 3. c. 4. πρῶτον μετὰ Πέτρον.*

(n) *Clemens, μετὰ Παύλου & Πέτρον. Tertius à Paulo & Petro Romæ Episcopus. Euseb. loco dicto, c. 21. vide Epiphanium adversus Hæreses, l. 1. Hæres. 27. Carpocratianorum §. 6. p. 107.*

- (o) *Sciendum est Eusebium Apostolos in ordine Episcoporum minime Numerare.* Hen. Valefius in Annotat. ad Hist: Eccl'es. Euseb. l. 3. c. 21. & Notarum. p. 50. Col. 2. B.
 (p) Lib. 3. Cap. 2. & Cap. 21.
 (q) Gal. 2. 9.
 (r) Gal. 2. 1. 7. 8.
 9.

(f) Gal. 2. 7.
 (t) *unus & idem mihi Evangelium præputij, & Petro Circumcisionis credidit; me misit ad Gentes, illum posuit in Judæa.* Hieronymus in Cap. 2. ad Galatas. d.

(u) Vers. 8.
 (x) Vers. 9.
 (y) As is evident in the Acts of the Apostles, and by his first Epistle writ (as Baronius says) Ann. 45. Christi. Annal. Tom. 1. ad Ann. 45. Num. 16. vid. Euseb. Hist. l. 3. c. 1. where he says, that Peter preach'd the Gospel long to the Asiatick Dispersion of the Jews, before he came to Rome; and Nicephorus says so too. (z) And 'tis certain, that after the year 51. (of which we now speak) he took the Jews for his Charge and Cure: as is evident from his two Epistles writ to them, Ann. 68. And the Confession of Baronius, Antial. Tom. 1. ad Ann. 68. Num. 3.

truth is, that neither Consequence is good. *Irenæus* and *Eusebius* did indeed believe *Paul* and *Peter* Founders of the *Roman Church*, but neither of them to be Bishops there; which a Learned *Roman Catholick* evidently saw, and publickly (o) acknowledges. By the way, let me observe; That *Eusebius* in two places here (p) cited, puts *Paul* before *Peter*: and not only *Eusebius*, (a fallible Author) but *St. Paul* himself puts *James* before (q) *Peter*. Now if *Eusebius* or *St. Paul* had known and believ'd *St. Peter* to have been (what the Pope and his Party, without any ground vainly Imagine) the *Supream Monarch over the whole Church and the Apostles themselves*; it had been a great Affront and Injury to *St. Peter*, and such an Incivility as *St. Paul* would not have been guilty of. 4. And 'tis yet more considerable, what *St. Paul* says (r) in the place last cited; for there we have these things certain in the Text, 1. That *Peter* was the Apostle of the Circumcision; the Jews were committed to him, as his (f) Charge and Cure, as the *Gentiles* to *Paul*. 2. It was our blessed Saviour who (t) Commis-sion'd both of them, and appointed them those Provinces; for none else could. He only could assign them their Provinces, who gave them the Apostolical Power to govern them. *Peter* (as our Adversaries say) was *Supream Monarch of the whole Church*, had no Superior but our blessed Saviour, and so none else to Commission him, or Appoint him his Province. 3. Both of them till that time, had diligently, and (with great Success) effectually labour'd in their (u) several Provinces; *Peter* amongst the *Jews*, *Paul* amongst the *Gentiles*. 4. By a mutual Agreement, they (x) consent and promise, That *Peter* (as he had (y) before, so) for (z) the future, He should go to the *Jews*, and make them his Charge and Cure, and *Paul* to the *Gentiles*. 5. And this Agreement was about the

year of our Lord 51. when (according to our Adversaries Computation) he was, and had been Bishop of Rome Eight or Nine years. 6. I desire then to know, Whether *Peter* (after this consent and agreement of the Apostles) continued Bishop of the *Gentiles* at Rome, (as our Adversaries pretend he did) or not? If he did, he contradicted his Commission, which our blessed Saviour had given him, to be the Apostle of the Circumcision, and neglected the *Jews*, whom he had (a) *Concredited* to his care, and *Committed* to him, as his proper Charge. For to take the charge of the *Gentiles* and *Jews* too, was not only against his Commission, but against that Solemn Consent and Agreement of the Apostles before-mention'd, wherein it was agreed and promised, That *Peter* should go (not to Rome) but to the Circumcision, and *Paul* to the *Gentiles*. Nor can it be credible that *Peter* would act in contradiction to his Commission, and his Agreement so solemnly made with the Apostles. But if at the time of that Agreement, (which was Anno Christi 51.) he either was not, (which is most true) Bishop of Rome, or then left it; then it evidently follows, That he continued not Bishop of Rome for Five and twenty years, as is by our Adversaries, (with great confidence and no reason) asserted. 7. And this is further manifest, from our Adversaries own Principles and Positions: *Baronius* tells us, That *Peter* was (b) Bishop of Antioch seven years; and at Rome five and twenty years: And for this he cites *Eusebius* his *Chronicon*. By the way, (concerning what *Baronius* says of *Peter's* being Bishop for so many years at Antioch and Rome) Observe, 1. That *Eusebius* says indeed, that *Peter* (c) founded the Church of Antioch; and then, by our blessed Saviour's Command, (as they say) went to Rome. But so far is he from saying that he was seven years Bishop there, that he expressly says, That *Enodius* was the first (d) Bishop of Antioch. 2. When he cites *Eusebius* his (e)

(a) Gal. 2.7. *me-niservat*. Sec. *Petro Concreditum est Evangelium præputij.*

(b) Quod spectat ad Ecclesiam Antiochenam, hoc Anno (Christi 39.) Institutam à Petro, & septem Annis ab eodem administratam, &c. *Baronius* *Annal. Tom. I. ad Annum Christi. 39. §. 9.*

(c) *Petrus Ecclesiam Antiochenam fundans, inde Romanam adiit.* *Euseb. in Chron. ad Ann. Claud. I.* And they say he went to Rome, Our blessed Saviour commanding him so to do. Cum 7. Annos Antiochiæ sedisset, postea jubente Christo Romanam venit. Longus A Coriolano in summa Conc. in Principio, in serie Pontificum.

(d) Τὸς Ἀντιοχείων Ἐκκλησίας, &c. Antiochenæ Ecclesiæ Episcopus primus.

Enodius erat Enodius. Idem in Chronico, ad Annum Claudij 2. Ann. 39. §. 9.

(e) *Baronius* ibidem, ad

(f) All that *Eusebius* says is only this — Πέτρος ὁ κορυφαῖος τῆν ἐν Ἀντιοχείᾳ πρῶτην Σεμελιώσους Ἐκκλησίαν εἰς Ῥώμην ἀπέστειλε κηρύττειν εὐαγγέλιον. Ad Ann. Claudij 1.

(g) The words *Baronius* cites, as being *Eusebius* his words Ad Annum 2. Claudij, are indeed (part of them) Ad Annum 1. Claudij; but the rest (*Peter's* being five and twenty years Bishop of Rome) are neither at that, nor any other year of *Claudius*.

(h) *Baronius* Annal. Tom. 1. ad Annum Christi, 34. §. 1. & 2.

(i) Idem T. m. 1. ad Annum Christi. 69 §. 9.

Chronicon to prove that *Peter* was Five and twenty years Bishop of Rome, and refers us, to what *Eusebius* (f) says) ad Ann. 2. Claudij. The man (who understood no Greek) is miserably mistaken; as Universally he is, when he meddles with Greek Authors, unless their Translations be true) for *Eusebius* in his Greek Text, (as all know, and may see) has no such (g) thing, as Five and twenty years; nay, he does not so much as say, that he was Bishop of Rome at all; much less that he was Five and twenty years Bishop there. But the Latin Copies (interpolated and corrupted, as thousands others are by Roman Arts) deceived him. But to let this pass; *Baronius* says, That *Peter* was seven years Bishop of Antioch, and five and twenty of Rome. So that (in the whole) he was Two and thirty years Bishop in Syria and Italy, and took upon him the Charge and Cure of the Gentiles in those Provinces. Now our blessed Saviour's Passion and Ascension was (h) Anno Christi 34. to which if 32. be added (the time wherein *Peter* was Bishop of Antioch or Rome) the Product will be 66. So that from the Ascension of our blessed Saviour till the year 66. *Peter* had taken the Episcopacy and particular Charge of a Gentile-Church; and his (i) Martyrdom was 13. Neronis, that is, Anno Christi 68. or (as *Baronius* computes) 69. whence (by this their Account) it evidently follows, that during all the time from our blessed Saviour's Ascension to his Martyrdom (about two years only excepted) *Peter* was the Apostle and Bishop of a Gentile-Church. Which is, 1. manifestly untrue, and inconsistent with what is said of *Peter* in the Acts of the Apostles, with his Commission, in which the care of the Circumcision was concredited to him by our blessed Saviour, and with his Solemn Agreement with the Apostles to go to the Circumcision, as *Paul* was to the Gentiles. And, 2. It is without any the least ground in Scripture, by which, it neither does, nor can appear that ever *Peter* was at Rome, so much as for one Day, much less that he was Bishop there Five and twenty years. Nor can it appear in Scrip-
ture,

ture, that ever he was at *Antioch*, save (k) once; nor is there any mention of any thing he then did there; save that he dissembled, and was justly reprehended for it, by St. Paul; whereas it is evident in Scripture, that St. Paul was at *Antioch* for a whole (l) year at one time, constituted the Church there, confirmed them (m) afterwards in the Faith, and (n) ordain'd Elders to govern them, stay'd there a (o) long time; and (p) continued there preaching the Gospel; and yet (notwithstanding all this) if we will believe them; Peter was Bishop there, and not Paul. The truth is; though it be evident that Paul, as Apostle, did all Episcopal Acts there; yet 'tis certain, that neither he nor Peter, was particularly Bishop of that, or any other place. 3. It is utterly incredible, that Peter the Supreme Head and Monarch of the Church (as they pretend) should for Two and thirty years be Bishop, and have the particular Charge and Cure of two of the greatest Cities in the *Roman Empire*, and that while the Apostles liv'd; and yet none of them (nor he himself) in any of their Writings, should say one Syllable of it, nor mention so much as one single Episcopal Act done by him, in either of those Cities, in those two and thirty years; no nor St. (p) Luke in the Acts of the Apostles, nor St. Paul; who liv'd long in *Antioch*, and longer in *Rome*, and had opportunity, nay (had it been true) a necessity to mention it. He had need of a strong Faith, who can believe this; for my part, *Credat Judæus Apella, &c.* 4. And as for Peter's being Seven years Bishop of *Antioch*, and Twenty five of *Rome*; it is further Considerable, That the greatest Patrons of this Popish Position, al-

(k) Gal. 2. 11,
12, 13. &c.

(l) A. 11. 26.

(m) A. 14. 22.

(n) A. 14. 23.

(o) A. 14. 26. 28

(p) A. 15. 35.
vid. A. 18. 22, 23.

(p) I confess *Baronius*, and *Hierom* (whom he cites, *Commentariorum in Epist. ad Gal. lib. 1. cap. 2.*) tells us, That Peter was Bishop of *Antioch*; &c. are not well pleas'd that Luke left it out of his History in

the Acts of the Apostles. Nay they speak irreverently of him, and say, That he left that, and many other things out of his History, by a Liberty or Licence he took to himself. *Hanc cum tacuit Lucas, & alia Multa Historiographi Licentiâ Prætermisit. Primum Episcopum Antiochiæ Petrum fuisse Accepimus* (says Hierome there) *quod Lucas penitus Omisit.* But Hierome (though an excellent Person) had his Passions and Errors; and in that very place, indeavours to justify Peter, as not to be blam'd, against the express words of St. Paul, Gal. 1. 11. Luke writ by the direction of the Holy Ghost, and if he writ not all that Hierome or Baronius would have him, yet they should not Censure him. Vide Baronium ad Annum Christi, 39. §. 8.

though they agree in the Conclusion, that Peter was so long Bishop at those two places; yet they Contradict each other, and the Truth; and by their own Positions, (to save their Adversaries that Labour) utterly Overthrow and Confute that Position they endeavour to prove. This Evidently appears in this Case, as it is stated by Onuphrius, Baronius, and Bellarmine.

(q) Onuph. Panvin. in Annotat. ad Plat. in viciis Pont. ad vitam Petri.

(r) Ex his 9. primis Annis, usq; ad Initium An. 2. Imper. Claudij, Petrum Judea nunquam ex-essisse, ex quo & Paulus, apertissime Constat. Idem. Ibidem.

(s) Petrus Crucif. Affixus est, novissimo Neronis Anno, Christi vero 69. Ibidem.

(t) Baronius Annal. Tom. I. ad An. 39. §. 8, 9, &c.

(u) Baronius Ibidem. §. 13.

(x) Baronius Ibidem. §. 9. An. 39.

(y) Ann. Christi. 69. Capitone & Rufo Coss. Petrus & Paulus Martyrium subire. Annal. Tom. I. an Annum 69. §. 1. Neronis 13.

(z) Vide Bellar. de Script. Eccles. in Petro Apostolo;

& Chronol. sup. Part. 2. ad Annum 39. & 44. (a) Vide Baronium Annal. Tom. I. ad An. 69. §. 2.

1. (q) Onuphrius tells us, That Peter remain'd constantly in Judea, for Nine (r) years next after our blessed Saviour's death, that is till the year of Christ 43. after this, he was Bishop of Antioch Seven years; to the year of our blessed Saviour 50. And then Five and twenty years he sat Bishop of Rome; that is, (by his own Computation) till the year of Christ, 75. So that by this Account, Peter was Bishop of Rome, Anno Christi 75. And yet he there says, That Peter (s) died, Anno Christi 69. And then (by his Calculation) Peter was Bishop of Rome Six years after his death.

2. Baronius (t) states the Question thus. Peter came to Antioch Anno Christi 39. and was Bishop there (u) Seven years, that is, till the year of Christ 46. And then he says, that from Antioch Peter went to Rome, and sat there Bishop (x) Five and twenty years; that is, till the year 71. And so (by his own account) Peter must be Bishop of Rome two years after he was dead: For the same Baronius tells (y) us, that Peter died Anno Christi, 69. And though this Account of Peter's Episcopacy at Rome, be not only Erroneous, (but to all Intelligent Persons) Ridiculous; yet (z) Bellarmine maintains the same Opinion, not only in Contradiction to Onuphrius, but to Eusebius, Hierome, Epiphanius, &c. (a) whose Opinions Baronius endeavours to confute. In short, as there is no ground in Scripture, that Peter ever was at Rome; so that he was Twenty five years Bishop there, neither Scripture

nor purer Antiquity affords them any proof, or probability: *Eusebius* his *Greek Chronicon*, basely (b) corrupted in a *Latin Version* of it, about Four hundred years after our blessed Saviour; being that they must rely upon.

5. Our Adversaries had ill luck, when they made *Peter* first Bishop of *Rome*, attributed the Supremacy to him, and (that he might have it) made the Pope his Successor. For had they chosen *Paul* in stead of *Peter*, they might have had far more (though not enough) to prove (and that out of expresse Scripture) both *Paul's* Supremacy, and the Popes Succession to him. For these following Particulars (every one of them) may evidently be proved out of Scripture. 1. That the *Romans* were (c) *Gentiles*. 2. That *Paul* (by our blessed Saviour's (d) Appointment) was the Apostle of the *Gentiles*, *Peter* was not, but of the (e) *Jews*. 3. *Paul* was two whole (f) years at *Rome*, Converted, and Established a Church there; but it cannot appear by Scripture, that *Peter* was ever there. 4. The Care (πασῶν Ἐκκλησιῶν) (g) of all the Churches lay upon St. *Paul*; no such thing in Scripture ever said of *Peter*. 5. St. *Paul* made Orders and Constitutions for the good Government of (h) All the Churches (without any Authority, Leave, or Commission from *Peter*) no such thing ever said of *Peter*, either in Scripture, or primitive and pure Antiquity. 6. St. *Paul* writ a Long and Excellent Epistle to the *Romans*, *Peter* did no such thing. Had the Holy Ghost in Scripture expressly told us, 1. That our blessed Saviour had Appointed, and Commission'd *Peter* to be the Apostle of the *Gentiles* (and such were the *Romans*), 2. That he was two whole years residing at *Rome*, Converting and Establishing a Church there. 3. That the Care and Cure of All the Churches lay upon him. 4. That he made Orders and Constitutions for the Government of All The Churches. 5. That he had writ an Epistle to the *Romans*, to Confirm them in that Faith he had preach'd amongst them: I say, had all these things been in Scripture expressly said of *Peter*, our Adversaries with

(b) Vide Jos. Scaligeri Animadvers. in Chronologica Eusebij; Amstelod. 1658. p. 189.

(c) Rom. 1. 13.
(d) Act. 22. 21.
Gal. 2. 7. 8.

(e) Ibidem.
(f) Act. 28. 30.
31.

(g) 2 Cor. 11.
28. 1 Cor. 7. 17.

(h) Ὅπως ἐν ταῖς Ἐκκλησίαις πῶς διατάξωμαι, & διατάξω, Edictum, Constitutio. So I ordain in all Churches. Versio vulg. frigide — In Ecclesiis Omnibus docto. 1 Cor. 7. 17. vide Act. 18. 2.

(i) I confess *Bel-
larmine* would (out
of *Irenæus* as he
vainly thinks) per-
swade us, that both
Peter & *Paul* were
Bishops of *Rome*. *I-
renæus* (says he) lib.
3. cap. 3. *fixit Cata-
logum Romanorum
Episcoporum, & pri-
mo locoponit Petrum
& Paulum*. De
Rom. Pontif. lib. 2.
cap. 4. § 6. *Irenæus*.

(k) *Serius* &
*Successio Rom. Pon-
tis. sic est: Primus
Jesús Christus*. *Lon-
gus à Coriol. sum-
ma Concil. in Prin-
cipio Serie Rom. Pon-
tis*. We have the
very same words in
the Edition of *Pla-
tina*, De *vitis Pont.*
Col. *Agripp.* 1626.
But *Platina* (basely
corrupted since his
death) has no such
thing in the Old
Edition, 1485. But

with great noise and confidence would (and with far more reason and probability might) have asserted *Peter's* Supremacy, and his Roman Episcopacy, and that the Pope was, and is his Successor. But seeing not one of all these is said of *Peter*, and every one of them expressly said of *Paul*, it is Evident, that there is far more reason and probability (and that grounded upon express Scripture) that *Paul* was Bishop of *Rome* (and not *Peter*) and so the Pope might be his Successor. And yet our Adversaries (i) reject *Paul*, and will have *Peter* their first Bishop (though some of them impiously say, our (k) *blest Saviour was their first Bishop*) That St. *Paul* was not Bishop of *Rome* (notwithstanding all the former things said of him, in Scripture) we believe and know, and willingly grant. But on the other side, to say, that *Peter was Bishop of Rome*, concerning whom no such things are said in Scripture, either in express terms, (as they are of *Paul*) or by Equivalence or any just Consequence; this we say, is very irrational. For in things Moral or Historical (and of such we are now speaking) which are Incapable of Physical or Mathematical Demonstration, the highest prudential Motives and Probabilities will, and ought to carry the Assent of all wise men: and therefore seeing it is deny'd (and justly too) that *Paul was ever Bishop of Rome*, though the Probabilities, grounded on Scripture, that he was so, be far greater than *Peter* can pretend to; for our Adversaries to say, that *Peter was Bishop of Rome*, must be, and is, evidently irrational. If the great probabilities we have that *Paul was Bishop of Rome* deserve not our Assent, certainly we cannot rationally conclude from far less probabilities that *Peter* was so.

to make our blessed Saviour the first Bishop of *Rome*, is not only erroneous, but impious. 1. He never was at *Rome*. 2. He was not sent, save to the lost Sheep of the House of *Israel*, (not in Person sure, not to be a Bishop of any Gentile Church). 3. There was no Christian Church at *Rome* while he liv'd of which he could be Bishop. 4. Our blessed Saviour remains a Priest for ever, and cannot have any Successor: Heb. 5. 6. And therefore *Bellarmin.* justly denies our blessed Saviour to have any Successor, because he is *Pontifex æternus*. *Bellar. de Script. Eccles. in T. Aquina*

But

But when they would magnifie the Pope's Power and Supremacy, (having no better Arguments) they make use of several Honorary Titles given to the Bishop of Rome, and his See, and of some Priviledges which they take (or mistake rather) to be peculiar to the Popes, such as these.

1. The Bishop of Rome in many Stories and Canons, is called (1) *Apostolicus*. 2. His See is call'd *Sedes Apostolica*, and *Cathedra Apostolica*. 3. He is call'd *Successor Petri*. 4. *Vicar of Christ*. 5. That our blessed Saviour gave him the *Keys of the Kingdom of Heaven*, &c.

inter thronizatus non est Papa vel Apostolicus, sed Apostaticus. & Can. si Papa

Object.

(1) *Apostolicus non nisi à Cardinalibus inthronizandus. Gratian. Dist. 79. Part. 1. & ibidem. Can. 1. Ali-*

6. Dist. 4. in Lem-

I confess that these, and many such (m) Particulars have been urged, and (as pertinent) stood upon by several Popes in their Bulls, their Decretal Constitutions and Epistles, and generally by all their Party; especially the Clergy (Secular and Regular) whose great and principal Interest it is, to maintain the Papal Supremacy: for if that fail, they irrecoverably fall with it. In some Centuries past, while gross Ignorance and Tyranny, benighted and overaw'd this Western Part of the World, such Arguments did their Business; For few could, and (the danger being very great) few, or none, durst Answer them. But after *Luther* arose, and Learning reviv'd, all knowing and impartial Persons did see and know, that all the Arguments they did (or could) bring from such Topicks, were not only Inconsequent, but indeed impertinent and ridiculous. That this may not be *gratis dictum*, I shall endeavour to make it appear by plain Instances, (and I hope effect it) that none of those Honorary Titles or Priviledges do, or can afford any just ground of that Supremacy, and Papal Monarchy, they now so earnestly contend for; And here

Answer.

(m) *Bellarmine* gives us a Catalogue of fifteen such Papal Titles; which are these — *Papa, Pater Patrum, Christianorum Pontifex, summus Sacerdos, Princeps Sacerdotum, Vicarius Christi, Caput Ecclesie, Fundamentum Ecclesie, Pastor Ovis Domini, Pater & Doctor Omnium Fidelium, Reitor Domus Dei, Custos vinee Dei, Sponsus Ecclesie Dei, Apostolica Sedis Presul, Episcopus universalis, ex quibus Omnibus & Singulis Apertè Col-*

ligitur Ejus Primatus. De Romano Pont. lib. 2. cap. 31.

It is to be observed, that the word *Apostolicum*, which (for some Ages last past) the Pope has Assumed, and his

(n) *Cum Episcopus civitatis fuerit demortuus, Eligitur alius, & veniunt ad Apostolicum cum Electo, ut eis Consecret Episcopum.* Alcuinus de Divinis Officiis cap. 36.

(o) *Petrus de Marca de Concordiâ Sacerdotij & Imperij. Tom. 2. lib. 6. cap. 3. §. 3. p. 67.*

(p) *Sequens etas abstinuit* — & *deinceps Apostolici Titulus Soli Summo Pontifici attributus est ab Authoribus.*
Idem Ibidem.

(q) The Archbishop of Paris next before cited, amongst the Apostolical Churches (besides those I have named) reckons *Alexandria, Ephesus, Ancyra, Corinth, Thessalonica,* and he might have added *Philippi, &c*

(De Concordiâ Sacerd. & Imperij, lib. 7. cap. 4. §. 7. Tom. 2. p. 224.) for *Tertullian* adds it in the place next cited. (r) *Age jam qui vults Curiositatem melius exercere in negotio salutis tue, percurre Ecclesias Apostolicas, apud quas Ipsæ adhuc Cathedræ Apostolorum suis locis Præsidetur; apud quas Ipsæ Authentica Litteræ eorum recitantur, sonantes vocem, & representantes faciem uniusquisque. Proxima est Tibi Achaia, habes Corinthum: Si non longe es à Macedonia, habes Philippum, aut Thessalonicensem. Si potes in Asiam tendere, habes Ephesum: si autem Italiae adjaces, habes Romanum, &c: Tertullian. de Præscript. cap. 36. p. 338. Edit. Pamelij, 1662.*

his Flatterers given him, as peculiar to himself, was Anciently a Title given to all Archbishops. So (n) *Alcuinus Flaccus* tells us, *That when a Bishop was Elected, they sent him, ad Apostolicum, that he might Consecrate him.* The Learned Archbishop (o) of *Paris*, tells me this; and also that this was the use of that word in the Sixth Century, in the time of *Gregorius Turonensis*, who was made Bishop about the year 572. but afterwards, That Title was (p) appropriated to the Pope. Now I desire to know of our Adversaries, how The Title, being Appropriated to the Pope, does make more for his Supremacy, than it did for the Archbishops, when it was common to them all?

2. That *Rome* was *Sedes Apostolica*, and *Cathedra Apostolica*, we grant. Because we are sure *St. Paul* (though not as Bishop) *sate there.* But that *Peter* ever was there, neither we nor our Adversaries are, or can be sure. But it is, and (by our Adversaries) must be granted too; That *Jerusalem, Antioch*, and other (q) Churches (besides *Rome*) were *Sedes Apostolica*, and *Ecclesia Apostolica*, and *eo Nomine*, were of great esteem in the Ancient Church. But the Bishops of none of them then did, or could pretend to any Supremacy, much less to an Ecclesiastical Monarchy: And why *Rome* should more than they, when our Adversaries can, and will give (which as yet they never did) any Just and Cogent Reason, I shall submit. (r) *Tertullian* also reckons the *Apostoli-*

cal Churches, such as Corinth, Ephesus, Thessalonica, Philippi, Rome, &c. and tells us, That *Cathedra Apostolorum*, the Chairs of the Apostles were then in those Apostolical Churches; That Bishops presided in them; that if they had great Curiosity and Care of their Salvation, they should make their Address to those Apostolical Chairs and Churches. He sends them not all to Rome, and Peter's Chair there: But (saith he) if thou art near Macedonia, thou hast Philippi and Thessalonica to go to; If in Asia, Ephesus; If in Achaia, Corinth; If thou art near Italy, thou hast Rome to Address to. He knew no Supremacy or Infallibility annex'd to Peter's Chair at Rome, more than to Paul's at Corinth, or Philippi. He directs them to that Apostolical Chair and Church which was next them, and Judged that sufficient, without going to Rome. The Bishop of Rome in those days, pretended to no more Supremacy or Infallibility in the Apostolical Church and Chair at Rome, then the Bishop of Ephesus or Corinth, in the Apostolical Chairs and Churches of those Cities. If *Sedes Apostolica*, and *Cathedra Apostolica* be a sufficient ground to infer and prove Supremacy; then either all such Churches must be Supream, (which is impossible) or none at all, which is certainly true.

3. But they say; *The Bishop of Rome is Peter's Successor, and on this they principally and generally ground his Supremacy; as derived to him, (f) Jure Successionis, and (t) Jure Divino too; by Divine Right and Succession.* Now if this be true; if Succession to Peter carry Supremacy with it, Then seeing they constantly say, 1. That Peter was (u) seven years Bishop of Antioch before he was at Rome. 2. And that (x) Euodius was his Successor there.

Annis ab eodem administrata. Baron. ad An. Christ. 39. §. 9. Tom. 1. p. 269. Edit. Antwerp. 1612.

(x) Baron. Ibid. §. 18. p. 272. and in their present Roman Breviary, Antwerp. 1660. They have a Holy-day for St. Peter's Installment at Antioch; *In Cathedra Sancti Petri Antiochie*, (so they call it) *In parte Breviarii Hiemali, ad diem 22. Februarij.* And we are there told, that that Festival was call'd *Cathedra Petri*; *Quia Primus Apostolorum Petrus hodie Episcopatus Cathedram suscipisse referatur.* Ibid. Lect. 3. p. 760. Col. 2. And for this they cite St. Augustin De Sanctis, Sermon. 15. a known supposititious and spurious scrap, unworthy father'd on St. Augustin.

(f) *Ecclesie Rom. specialius in Petro, Caeli Terraeque retinet habenas.* Gratian. Can. Si Papa. 6. Dist. 40.

(t) *Jus Successionis, Pontificum Romanorum in eo fundatur; quod Petrus Sedem suam, jubente Domino, Romae collocaverit.* Bellarm. De Rom. Pont. l. 2. c. 1. §. 1.

(u) *Ecclesia Antiocheia hoc Anno (Christi. 39.) à Petro Instituta, &c.* 7.

I desire to know, why the Supremacy did not descend to *Euodius*, his first and immediate Successor ? For admit, that *Peter* had such Supremacy, and that it was not Personal, but to be transmitted to some Successor ; (both which are manifestly untrue) yet seeing such Transmission of his Supremacy, must be done either, 1. By some Act of our blessed Saviour. Or, 2. By some Act of *Peter*, transmitting his Supremacy to his Successor at *Rome*, and not to *Euodius* at *Antioch*: it will concern our Adversaries to shew such Act of our blessed Saviour, or *Peter*. For if they can, we will submit, and give the Cause ; but if they cannot, then seeing, *idem est non esse & non apparere* ; they must pardon our unbelief, if we assent not to that, which they cannot prove. I say, cannot prove ; there being not one syllable in Scripture or Antiquity for Six hundred years, (I might give more) either expressly affirming, or from which it may (by good Consequence) be deduced, that either our *blessed Saviour* or *Peter* did transmit such a Monarchical Supremacy and Infallibility to the Bishop of *Rome*, more then to the Bishop of *Antioch*. If any man think otherwise, let him give us good proof of the contrary, and we will give him thanks and the Cause. 2. But admit that the Pope succeeds *Peter*, and really sits in *Cathedrâ Petri*, as his Successor, (which is evidently untrue) yet this will not prove his Monarchical Supremacy ; if it do appear that any other Apostle succeeded our blessed Saviour (before *Peter* was Bishop any where) and by his own Appointment, sat in our blessed Saviour's Place and Episcopal Chair, as his Successor ; I say, if this appear, then as our blessed Saviour is far greater then *Peter*, so his Successor will be greater then the Pope, and have a fairer pretence for the Supremacy, as our blessed Saviour's immediate Successor, then the Pope can possibly have, as *Peter*'s. Now for this, let our Adversaries consider what *Epiphanius* says, Thus ; (y) James the Brother of our Lord was the first Bishop, when our blessed Saviour concredited and resign'd to him, before all others, his Throne or Episcopal Chair on Earth.

(y) Πρῶτος οὖ-
 τος εἶχε τὴν κα-
 θεδρὰν, &c. Hic
 primus Episcopalem
 Cathedram capit,
 cum ei Ante ceteros
 Omnes, suum ei in
 Terris Thronum Do-
 minus tradidisset.
Epiphanius advers.
Hæres. l. 3. Tom. 2.
Hæres. 72. §. 7. pag.
 2039. B.

Earth. And here let it be consider'd, 1. That in Scripture our blessed Saviour is call'd (z) a *Bishop*, *Universal Bishop of the Church*; with (a) *Monarchical and Kingly Power*. 2. He was in a particular and peculiar way *Bishop of the Jews*; he had *ἑπισκοπή*, a peculiar Oversight and Cure of them. He was sent (in Person) only to (b) *them*: He constituted a Church amongst them, Ordain'd Apostles, and Seventy other (c) *Inferior Ministers*, whom he sent to Preach and do Miracles in Confirmation of their Doctrine; he constantly preached the Gospel amongst them, and did all those Acts a Bishop should do in his Diocese. 3. And *Jerusalem* being the Metropolis of the Jews, *Epiphanius* tells us, that it was (on *Earth*) his *Throne*, (*Thronus suus*) his Episcopal Seat, or Chair; where he usually was, preach'd and did Miracles. 4. He says, *That our blessed Saviour chose James, before all the rest, (even before Peter) and concredited and resign'd to him, Thronum suum, his Episcopal Seat, and that James was Bishop of Jerusalem, is attested by all Antiquity.* And this probably was the Reason, 1. Why *Paul* (d) names *James* (as Bishop of *Jerusalem*) before *Peter*. 2. Why in the Council of the Apostles, *James* (and not *Peter*) gave the definitive (e) Sentence. So that these things seem to me certain, 1. That our blessed Saviour, though Bishop of the Universal Church, yet he had a particular Episcopal Cure, and Charge of the Jews, as his Father was King of all the World, yet particularly of the Jews. (f) 1 *Sam.* 12. 12. it was (g) *Θεοκρατία*. 2. That *James* was his Successor in that Cure. 3. And (if *Epiphanius* say true) our blessed Saviour himself appointed him his Successor. Let our Adversaries (by so good Authority) shew; that *Peter* was our blessed Saviour's Successor, either at *Rome*, (as some of them, before-mention'd, only pretend) or any where else; and (for my part) let them take the Cause. Otherwise, if they cannot, then we may evidently conclude, That if *James* never did, nor could pretend justly to a *Monarchical Supremacy* over the whole Church,

(z) 1 *Pet.* 2. 25.
(a) *Rev.* 17. 14.
& 19. 16.

(b) *Matth.* 10. 6.
& 15. 24. *Rom.* 15. 8.

(c) *Luke* 10. 12.

(d) *Gal.* 2. 9.

(e) *Act.* 15. 13.
19. 20.

(f) *God your King:*
(so *Samuel* tells them) and so 1 *Sam.* 8. 7. and cap. 10. 19.

(g) So *Josephus* and *Philo* call the Jewish Government, from *Moses* to *Saul*. God was personally their King. 1. He himself personally did give them all their Laws. 2. He personally sent his Vice-Roys, *Moses*, *Joshua*, and all the Judges. 3. He received and personally answered all their last Appeals, which are evident Characters that he was their Supreme Power, their King.

though our blessed Saviour's Successor; much less may the Pope for succeeding *Peter*. *Q. E. D.*

4. But the Pope (they say) is *Christ's Vicar*; and that he is, or should be so, we grant. But we further say; that many thousands (besides him) are *Christ's Vicars* as well, and as much as he. This has been manifestly proved before. I shall only add; that the *Trent Fathers* (who, say they, *(h)* were inspired by the Holy Ghost, and so surely Infallible) expressly say, and Synodically define, That our blessed Saviour before his Ascension, left all Priests his *(i)* own Vicars, to whom, as to Presidents and Judges, all Mortal sins were to be Confess'd. And *(k)* Aquinas, (and their Schoolmen) say; That in the Church, the Bishop is *Christ's Vicar*; and they prove it well, from the express and plain words of the *(l)* Apostle; and they might have added also *2 Cor. 5. 20.* And *Henry Holden*, a Learned *Sorbon Doctor*, in his Annotations upon those Texts, says the same thing. And now if to be *Christ's Vicar*, give any ground or pretence to Supremacy, then all Bishops and Priests (who are confess'd to be *Christ's Vicars*) may pretend to Supremacy as well as the Pope. And they being *Christ's Vicars* as to the Power of Absolving and Retaining Sins, *(m)* every poor Priest has as much power to absolve the Pope, as he him. So that any Argument drawn from this Title, that he is *Christ's Vicar*, to prove the Popes Supremacy, is not only inconsequent but impertinent, and indeed ridiculous: And yet upon this ground, and another as insignificant, Pope *Innocent the Fourth*, in their General Council at *Lions*, Excommunicates and Deposes the Emperor *Friderick*; Seeing (says the Pope there) we are *Christ's (n) Vicar on Earth*;

(h) *Synodus à Spiritu Sancto, qui est Spiritus Sapientie & Intellectus Edocita declarat, &c. Concil. Trid. Sess. 21. de Communione, cap. 1. And yet what it declares there is most evidently untrue.*

(i) *Christus à Terris Ascensus ad Caelos, Sacerdotes sui ipsius Vicarios reliquit tanquam Praefides ac Judices, ad quos Omnia Mortalia crimina deferantur. Conc. Trid Sess. 14. De Pœnitentiâ, cap. 5. De Confessione. vid. Aquinat. Par. 3. Quæst. 8. Art. 6. in Corpore.*

(k) *Aquin. 2. 2. Quæst. 88. Art. 12. Prælatatus gerit Vicem Christi.*

(l) *2 Cor. 2. 10.*

(m) *Si periculum mortis immineat, approbatûsque desit Confessarius, quilibet Sacerdos potest à quibuscunque censuris & peccatis absolvere. Rituale Romanum Pauli Papæ 5. Jussu Editum Antverp. 1652. De Sacramento Pœnitentiæ pag. 61. & 62.*

(n) *Cum Jesu Christi Vices teneamus in Terris, Nobisque in Petri personâ dictum sit, Quodcunque Ligaveris, &c. Memoratum Principem Omnis Dignitate privatum denunciamus, & Sententiando privamus; Omnesque ei Juramento Fidelitatis astrictos, à juramento absolvimus; inhibentes ne quisquam de Cætero ei, ut Imperatori pareat; & qui ipsi favorem aut auxilium præstiterint, sint ipso facto Excommunicati. Cap. ad Apostolicæ, 2. Extra de Sent. & re judicata. vid. Cap. Quanto 3. Extra de Translatione Episcopi.*

and it was in the Person of Peter said to us, *Whatsoever thou binds on Earth, shall be bound in Heaven*; we declare and denounce the said Friderick deprived of all his Honour and Dignity, absolve his Subjects from all Oaths of Allegiance, and Excommunicate all who shew him any favour, or obey him as Emperor. And to the same purpose their Trent Catechism tells us; (o) That the Pope has (by Divine Right, (not by any Human Constitutions) that Supream degree of Dignity and Jurisdiction, over the Universal Church, as Peter's Successor, sitting in his Chair, and as Vicar of Christ.

cit: *Estque Moderator universalis Ecclesiæ, ut Petri Successor, & in terris verus Christi Vicarius.* Ita Catechis. Trident. part. 2. cap. 7. de Ordinis Sacramento. §. 28. vid. etiam Bullarium Romanum, Tom. 1. pag. 347. Col. 1. §. 6. where Alexand. Papa. 6. gives all the *West-Indies* to the King of Spain, as Vicar of Christ.

5. But that which they press with most noise and confidence, is, *That our blessed Saviour gave Peter the Keys of the Kingdom of Heaven.* They seem to be in love with these words, *Dabo Tibi Claves, &c.* For in their (p) Offices, for only two of St. Peter's Festivals, they are repeated almost Twenty times. But how impertinent this is, to prove any Supremacy (much less their Papal Monarchy) will evidently appear, in that this Power of the Keys, which they would appropriate to the Pope, was given to the rest of the Apostles, as well as to Peter (as is proved before) nay to every Bishop and Priest in the World. For, 1. so their own *Roman Breviary*, published by the authority of Pope Pius the Fifth, and afterwards revised by Clement the Eighth, and Urban the Eighth expressly says; for having told us, *that our blessed Saviour gave the Keys to Peter*: it follows; (q) *That this power did pass to the other Apostles and Princes of the Church.* 2. Their *Trent Catechism*, having (r) spoke of the Power of the Keys; afterwards tells us, to whom our blessed Saviour gave and concredited that Power before he Ascended into Heaven; And it was *To the (f) Bishops*

(o) *Cum in Petri Cathedrâ Sedeat, summum in eo Dignitatis gradum, non ullis humanis constitutionibus, sed divinitus datum agnoscitur.*

(p) *Vide Breviarium Romanum, in Cathedrâ S. Petri Antiochiæ. Febr. 22. & in F. flo Cathedræ S. Petri qua Romæ primum Seder. Jan. 18. Breviarii parte Hiemali.*

(q) *Petro dedit Claves; transiit quidem etiam in alios Apostolos vis potestatis illius, & in omnes Ecclesiæ Principes.* Breviar. Rom. in Festo Cathedr. S. Petri Antioch. Febr. 22. Lect. 9. Part. Hiemali. pag. 762. Edit. Antwerp. 1660.

(r) Part. 1. cap. 11. §. 4. (f) *Eam potestatem Episcopis & Presbyteris concessit.* Ibid. §. 9.

and

(r) Joh. 20. 22.

23.

(u) Pontif. Romanum jussu Clement. 8. restitutum Rom. 1611. p. 52. Accipe Spiritum Sanctum quorum remisistis peccata, remittuntur eis; & quorum retinueritis, retenta sunt.

(x) Declarat Synodus, falsas esse Doctrinas Omnes, quæ ad alios quosvis præter Episcopos, & Presbyteros, Clavium Ministerium extendunt. Putantes verba illa, quodcumque Ligaveris, &c. & quorum remisistis peccata, remittentur, &c. ad omnes fideles indifferenter dicta, &c. Concil. Trid. Sess. 14. De Pœnitentiâ, cap. 6.

(y) Matth. 16. 19.

& Joh. 20. 23.

(z) Conc. Trid. Antv. 1633. p. 152.

and Presbyters. So that *Catechism*, publish'd according to the Decree of the Council of *Trent*, by Pope *Pius* the Fifth. And, 3. Their *Roman Pontifical* gives the Authentick Form how they Ordain a Priest; in which the Power of the Keys is given to every Priest, in the very same (r) words our blessed Saviour did give it to the Apostles — (u) Receive the Holy Ghost, whose sins you remit, they are remitted; And whose sins you retain, they are retained. 4. Lastly; The *Trent Faibers* are yet (if that be possible) more exprefs; For speaking of the Sacrament of Penance and Absolution, They (x) declare all their Opinions to be false and erroneous, who think that the Exercise of the Ministry and Power of the Keys, belong to any, save the Bishops and Presbyters; and who think those words — Whatsoever you shall bind on Earth, &c. And those sins you remit shall be remitted, &c. to be spoken indifferently to all the Faithful; and so think that any of the Faithful may bind and loose, remit and retain sins. In which words the Council does (I suppose) Infallibly Declare (at least in our Adversaries Opinion) 1. That those two (y) Texts (which are cited in the Margent of the (z) Council) are to be understood of the Power of the Keys; though in one of them (that of *John*) the Keys be not expressly named. 2. That the Exercise of that Power of the Keys belongs To the Bishops and Presbyters, but to none else; neither to Lay-men nor any Inferior Orders.

By the Premisses, I think it evident, (and confess'd by our Adversaries) that every Apostle had the Power of the Keys, as well as *Peter*, and (since they left the World) every Bishop and Priest, as well as the Pope. Whence it further (and manifestly) follows; That 'tis impossible that the Bishop of Rome, or any of his Party, should (as they vainly endeavour) prove his Supremacy from his power of the Keys; which is common, and really possess'd by so many thousands beside himself. For this is just as if *Titius* should brag, that he is far richer than *Sempronius*, because he has Five hundred pounds

pounds per Annum; when *Sempronius* has an equal Estate, and of the very same value. Or as if *Sejus* should say he had far greater Power than *Cajus*, when the Power given them by the Emperor was equal and the same. And yet such is the vanity and folly of their pretended Infallible Judges, that in their Bulls, and Papal Constitutions, received into the Body of their Canon Law, *Dabo Tibi Claves*, this Power of the Keys, is laid as a (sandy and insignificant) Foundation, on which they build the vast and Insupportable Fabrick of their Supremacy. I shall instance only in two (though I might in many more,) 1. In that famous Decretal of *Innocent* the Third (before cited) wherein he impiously and ridiculously indeavours to prove, that the *Papal Dignity*, is as much (a) greater than the *Imperial*, as the *Sun* is greater than the *Moon*: And amongst other wild and ridiculous Arguments to prove his equally wild and extravagant Position, he comes at last to this, *Dabo Tibi Claves*, to the Power of the Keys, as the most known ground of his Supremacy. 2. The second Instance, is that of Pope *Innocent* the Fourth, in his Impious Excommunication and Deposition of the Emperor *Friderick*, (who had been before Excommunicated by his Predecessor *Gregory* the Ninth) in the Council of *Lions*. It is (b) Extant in the Canon Law, and two things there prefix'd to that most Impious Decretal. 1. That he depos'd *Friderick* in the Council, for a perpetual (c) memory of it. And so it stands for a perpetual memory of his Antichristian Pride and Impiety. 2. That the Pope can Depose the (d) Emperor for lawful Causes. And then, in that Impious Decretal, he grounds his Power to Depose the Emperor principally upon the Power of (e) the Keys; which (he says) was given to him in Pe-

(a) Vide Capit. 6. Extra de Major. & Obedientiâ. Where the Lemma or Title prefix'd to that Decretal is thus
 Imperium non præst Sacerdotio, sed subest, & ei Obedire tenetur. This he indeavours to prove by several ridiculous Instances; and then comes with *Dabo Tibi Claves*, & quodcumque Ligaveris, as a most known ground of his Supremacy. Illud tanquam Notissimum omittamus, quod Dominus dixit Petro & in Petro ad Successores ipsius; Quodcumque Ligaveris, erit ligatum in Cælis, &c. Nihil excipit, qui dixit quodcumque, &c. And a little before he tells the Emperor of *Constantinople*, (to whom he writes) Quanta est inter So-

lem & Lunam, tanta inter Pontifices & Reges, differentia cognoscatur.

2. De Sent. & re Judicata. In. 6.

(c) *Innocentius* Sacra præsentis Concilio in Memoriam Sempiternam. (d) *Papa* Imperatorem deponere potest ex causis legitimis. (e) Cum à Christo Nobis in Petri persona dictum sit; Quodcumque Ligaveris super Terram, Ligatum erit in Cælis, &c. Memoratum Principem, suis Ligatum peccatis, Omni Dignitate privatum denunciavimus, sententiamus & privavimus; Omnesque ei Juramento astrictes, à Juramento perpetuo absolvimus; Inhibentes ne quisquam sibi de Cætero, tanquam Imperatori pareat.

(b) Capad Apostoli.

ter, when our blessed Saviour said, *Whatsoever thou shalt bind on Earth, should be bound in Heaven, &c.* so he, (and his Predecessors and Successors generally for this Six hundred years last past) applies that *Power of the Keys* (which is purely *spiritual*) to carnal and temporal ends, and impious purposes. And here it seems to me, considerable, (and I believe will seem so, to pious and dis-interested Persons) that in former (f) *Roman Breviaries* (as also in our *Portiforium* or (g) *Breviary of Sarum*; and in the (h) *Missals of Salisbury* and (i) *Hereford*, we have this Prayer;

(f) Vid. r. Breviarium Romanum, by Card. Quignoni-us, approved and highly commended

by Clement the Seventh, and Paul the Third, and often printed at Paris, Ann. 1536. Again, Ann. 1537. and at Lions, Ann. 1543. and at Lions, 1546. and, 1548. and again at Lions, Ann. 1556. and at Antwerp. 1566. and though it be the best Breviary Rome has had this Six hundred years; yet 'tis damn'd by Pius the Fifth, Bullâ Romæ dat. 7. Idus Julij, 1568. 2. *Breviarium Romanum*, ex Decreto Concilij Trident. Jussu Pij 5. Antwerp. Editum, 1568. & iterum, 1589. (g) *Portiforium Salisb.* Lond. 1555. Part. Hieman in Festo Cathedr. S. Petri, F. br. 22. (h) *Missale Secundum usum, Sarum*, Paris. 1555. eodem festo & die. (i) *Missale secundum usum Hereford Rothomagi*, 1520. eodem festo & die.

1. *Deus qui Beato Petro Apostolo tuo, Collatis Clavibus Regni Cœlestis, Animas Ligandi atque Solvendi Pontificium tradidisti; Concede, ut Intercessionis ejus Auxilio, &c.* O God, who by giving the Keys of the Kingdom of Heaven to thy Apostle Peter, hast concredited and delivered to him the Pontifical Power of binding and loosing mens Souls, grant that by the help of his Intercession, &c. Where it is evident that, (in the sense and plain meaning of this Prayer and Scripture too) the *Power of the Keys* is *spiritual*, to bind mens souls, (if impenitent) and (if Contrite and truly Penitent) to loose them. I say *spiritual*, for edification and saving mens souls, and not *temporal*, for Deposing Kings and Emperors, and absolving their Subjects from their Oaths of Allegiance.

2. But this Doctrine was not pleasing to the Pope and his Party; And therefore in their late (k) *Breviaries* and (l) *Missals*, they have left out the word *Animas, Souls*;

(l) *Missal: Rom.* Antwerp. 1619. in Festo Cathedræ Petri Romæ, Jan. 18. p. 331. And they have the same again in Festo Cathedræ Petri Antiochiæ, Febr. 22.

(k) *Breviar. Rom.* Antv. Ann. 1660. parte Hiemali, in Festo Cathedr. Petri Antioch. Febr. 22. p. 759. & parte æstivâ in Festo Cathedræ Petri Romæ, Jan. 18. ibid. p. 698.

and say only, *that God had given Peter Power of binding and loosing*; and not mentioning in that Prayer, what it was he had Power to bind and loose.

3. But that we may better know their meaning and reason why they left out the word *Souls*; it follows, a little after in those late Offices——m) *Tu es Pastor ovium, Princeps Apostolorum; Tibi* (n) *tradidit Deus Omnia Regna Mundi; & Ideo Tibi tradita sunt Claves Regni Cælorum.* They all agree, *That the power of binding and loosing is* (as they call it in that Prayer) *Pontificium, the Pontifical or Papal Power*; and having told us, *That God had given All the Kingdoms in the World, to Peter and his Successors*; they add, *That Ideo, Therefore he gave him Pontificium, the Papal Power of binding and loosing, Superior to all Kingly* (o) *Power*; so that they might, by it, Depose Kings and Emperors, if they were not Obedient to the Pope; for so their Popes (as appears before) have, in *Thesi*, affirm'd, and (in their Bulls, their Publick and Authentick Constitutions) approved, and publickly maintain'd that Doctrine; and (in *Praxi*) to the fatal Mischief and Disquieting of the Western World, the ruin of many Princes, and scandal of Christian Religion, impiously acted according to it, and put it in practise; when they had advantage and opportunity.

these words *Tibi Tradidit, &c.* I find in none till of late. (s) The Popes Tribunal (they say) is *Supremus Justitiæ Thronus.* So Pius the Fifth in this his Bull, §. 3.

By the Premisses, I hope it may (and does) appear, that all those Honorary Titles given to the Pope, or his See, (*Apostolicus, Sedes Apostolica, Cathedra Apostolica, Peter's Successor, Christ's Vicar, the Power of the Keys, Prince of the Apostles, &c.*) having been anciently given to thousands (beside the Pope) who never had, nor dream'd of any Supremacy: Though in these late, and worst Ages, they have been appropriated to the Bishop of Rome, and (though old and innocent Titles) made use of, to amuse and deceive the Ignorant, to cover, and give some colour and credit to new Errors, and made Arguments to prove (what

(m) Dist. Brev. Rom Antv. 1660. in Festo Cathedræ Petri Antiochiæ, Febr. 22. In Resp. post Lect. 4. p. 760. Partis Hiemalis. And that it might not be forgotten, (being a Doctrine that makes so much for the Papal Interest) it is repeated again, in Festo Petri & Pauli, Jan. 29. Partis æstivæ, pag. 482. & in Festo Petri ad vincula. Ibid. p. 541.

(n) Though I find the word *Animas* left out in some of their older Offices; yet

the Popes Tribunal (they

he never had) the Popes Supremacy; yet 'tis evi dent that all such Arguments, drawn from such Topicks, are not only inconsequent, but (as I said before, and still believe) impertinent, and indeed ridiculous; and conclude nothing, save that surely they who bring so bad, had no better Arguments. Two other words there are (*Papa* and *Summus Pontifex*) now appropriate to the Bishop of Rome, and as generally and impertinently used (as the former) to Insinuate (what they can never prove) the Popes Supremacy. For many Learned men have evidently proved (or confess'd) that anciently, every Bishop was called (p) *Papa*, a Pope, and *Summus* (q) *Pontifex* too.. *Baronius* a most zealous and partial Assertor of the Popes Supremacy and Monarchy over Kings and Emperors) has, in the place quoted in the *Margent*, confess'd (what without great Impudence he could not deny) that anciently every venerable *Presbyter* was usually call'd *Papa*, or Pope. Afterwards (he says) the word *Papa* became common to all the Bishops, though more particularly given to the Bishop of Rome; and he further adds, That the name *Papa* continued common to all the Bishops, for Eight hundred and fifty years; till *Hildebrand* (Pope Gregory the Seventh) in a Council at Rome, in the Year, 1073. decreed, That there should be but one Pope (meaning himself) in the whole World. Here we see, that *Hildebrand* that Prodigy of (r) Antichristian Pride and Tyranny) appropriates the name *Pope* to himself and See, which had for Eight hundred years (he might have

(p) Vide Originem Dialogo contra Marcionistas Græco-Lat. per Rad. Westenium, p. 247. & Westenij Notas, pag. 230. 231. Per. Delalande Concil. Antiquorum Gallie Supplemento, pag. 35. 36. 39. *Baronium* in Notis ad Martyrologium Rom. ad Diem, Jan. 10. c. p. 35. Nomen *Papæ* transit in Dignitatis Nomen, ut Clerici venerandi eo nomine Appellarentur.

Postea nomen illud cepit esse peculiare Episcoporum, usque enim ad Annum 850. Nomen commune fuit omnibus Episcopis, inde peculiariter tribui consuevit Rom. Pontifici, & sequitur, p. 36. *Gregorius Papa 7. in Concilio Romæ habito, 1073. Statuit, ut Nomen Papæ unicum esse in toto Mundo, &c.* (q) Vide Per. de Marca de Concord. Sacerdotij & Imperij, lib. 6. cap. 13. § 3. Tom. 2. pag. 126. Col. 1. So *Ruffinus* calls *Chromatius*, Pontificem maximum. Vide *Ruffin. Opuscula*, Paris. 1580. Epist. ad *Chromatium*, Pontificem maximum, post pag. 194. So *Clemens Romanus* (one of the best and ancientest Popes Rome ever had) calls every Bishop Ἀρχιερεὺς, Summus Sacerdos, *Clemens Rom. Epist. ad Corinthios*, per *Patr. Junium*, p. 53. Edit. Oxon. 1633. (r) Plerique tum privatim tum publicè, *Hildebrandum Antichristum* prædicant, Titulo Christi, negotium Antichristi agitat: in *Babyloniâ in Templo Dei Sedet*. Super Omne quod Colitur, extollitur, quasi Deus sit, se errare non posse gloriatur, &c. *Aventinus Annal. Bojorum*, lib. 5. pag. 352. & lib. 7. pag. 473.

said *a thousand*) been commonly given to Bishops and Presbyters, as well as to the Pope. Now I desire to know how this, or any of the aforesaid Honorary Titles or Priviledges, (which were common to all Bishops, and usually given them, for many Ages, as well as to the Bishop of Rome); can be an Argument or Ground of the Popes Supremacy, which were confessedly no ground of any such Supremacy in other Bishops, who had the very same Titles and Priviledges, as well, and as much as he? Suppose twenty Swans (*possibili posito in esse, nil absurdi sequitur*) to have equal whiteness, and the same degree of that Quality; To say that any one of those Swans was, by far, the whitest Swan in the World, when as nineteen others were as white as that one: Or suppose twenty men of Equal Piety, all having the same Degree of Goodness and Virtue; to say, that any one of them, was, by far, the most pious man in the World, when nineteen others were as pious as he; this were certainly irrational, and ridiculous. And yet our Adversaries reason no better, when they say, *The Pope being Christ's Vicar, and having the power of the Keys, has a Monarchical Supremacy over all the Bishops in the World*; when all those Bishops are Christ's Vicars, and have the power of the Keys, as well as he. But enough (if not too much) of this. For were it not for the great noise, number, and confidence of our Adversaries, such miserable inconsequent Reasonings, might deserve Pity and Contempt, rather than any serious Answer.

7. Having made some Observations upon the *Ἐμψαδὴ*, or Title and Preamble of this Impious Bull; I come now to the Penal part of it, to observe what Punishments and Curses are contain'd in it, and the Persons against whom they are denounc'd. For although in the Title prefix'd to the Bull, 'tis call'd, *The Damnation and Excommunication of Queen Elizabeth only*; yet thousands besides the Queen, are concern'd in those Curses, (as will appear anon.) Here then is to be observed,

Observ. 7.

(f) *Flagitiorum Serva*. Ita §. 1. who they are who speak ill of Dignities, (which the Arch-

Angel would not do of the Devil) St. Jude tells us, in his Epistle, vers. 9. (t) *Apostolica potestatis plenitudine declaramus prædictam Elizabeth Hereticam, & Hereticorum hæreticam, Anathematis Sententiam incurrisse, Esseque à Christi Corporis unitate præcisam*. §. 3.

(u) *Quin etiam ipsam prætenso prædicti regni jure, nec non omni & quocunque Dominionio, Dignitate, Privilegiisque privatam* §. 4. And again; *Dictam Elizabeth. Prætenso jure Regni privamus*. §. 5.

(x) *Item Proceres, Subditos, & populos dicti Regni, ac ceteros omnes qui illi Quomodocunque juraverunt, à Juramento hujusmodi, ac Omni proflus Dominij, fidelitatis & Obsequij debito. Perpetuo absolutos, prout nos Authoritate præsentium absolvimus*. Ibid §. 5.

1. That in this Uncharitable Bull, the Pope Anathematizes and Excommunicates the Queen, as a *Slave of (f) Impiety*, as an *(t) Heretick*, and a *Favourer of Hereticks*, and *Cuts her off from the Unity of Christ's Body*.

2. He deposes and deprives her (so far as the plenitude of his Usurped Power and Tyranny could) of her pretended (u) *right to the Crown of England, and of all, and all manner of Dominion, Dignity, and Privilege*. By the way; what the Pope speaks here (notwithstanding his

Infallibility) is neither reason nor sense; For if her right to the Crown, was only (as he calls it) *Pretended*; he could not possibly take it away, no not by his plenitude of *Apostolical Power* (if he really had it): For, 1. (Notwithstanding all his Excommunications and Cursing) she might keep that Right, and as strongly pretend a Right to the Crown after, as before his Anathema's.

2. Any if she had only a pretended Right, then he could not deprive her of any real Right; it being impossible to deprive her of a Right she had not.

3. He absolves all her (x) *Subjects*, and *All Others*, who were bound to her by *Any Oath*, from their Oaths, and all Debt of Fidelity and Obedience, and that *For ever*. Where observe, 1. That 'tis not only her own Subjects he absolves from Oaths of Allegiance; but *All Others*, who were bound to her, by *Any Oath* whatsoever. So that if any *French-man, Dutch, or Spaniard, any Pagan, Jew, or Turk* had sworn to pay her Ten thousand pounds, really (and by the Law of God and Man) due to her; he absolves them from their Oaths; and so (if they had not more Honesty and Conscience than he) she must loose her Money. The Pope, in the mean time, being more kind to *Turks and Pagans*, than to (a far better Christian than himself) *Queen Elizabeth*. 2. He absolves them from all such Oaths *For ever*. So that

if the Queen had (y) turned Papist, none of her Subjects (if the Popes Absolution had been valid) were, by an Oath, (unless they took a new one) bound to Obey her as their Sovereign.

(y) Nay, such is their Antichristian Tyranny and barbarous Cruelty to those they call Hereticks; that when

they are once actually and judicially condemn'd; though they turn good Catholics; and repent never so sincerely; and though our blessed Saviour Jesus would pardon Penitents, yet Antichrist will not. For by the Popish Law, such Penitents are to be put into Prison, and be immured there, and live and dye in a miserable condition. *Si dicat Hereticus se velle penitere, ac Hæreses abjurare, de misericordia possit recipi, ut Hereticus penitens, & perpetuo immurari.* Nic. Eymericus, *Dire& Inquisitorum*, part. 3 pag. 516. Col. 1. And Fran. Pegne in his Commentary upon Eymericus there. Comment. 46. p. 517. Col. 2. Num. 202.

4. Nor does he only Absolve all the afore-mention'd (Subjects and all others) from all Oaths made to the (z) Queen; but also severely interdicts and prohibits them all, to Obey any of her Laws or Commands. That is; he forbids them to do that, to which (by the indispensable Law of God and Nature) they were absolutely bound.

(z) *Præcipimus & Interdicimus universis & Singulis Proceribus, Subditis, Populis & Aliis Prædictis, ne ille Ejusmodi Monitis, Mandatis, & Legibus Audeant Obedire.* Ibid. §. 5.

5. And if any of the Persons mention'd in the aforesaid Particulars, did (a) otherwise, and obey'd any of her Laws or Commands; he pronounces the same Excommunication and Anathema against them. So that, 1. If any French, Spanish, or Italian Papists lived in England in Queen Elizabeths days; (after the Bull and Excommunication was publish'd, (as many did, and do, either as Merchants or Travellers) and obey'd the Laws of England; (as of necessity they must, and ought to conform to the Civil Laws of the Country where they live) all these, (by this wild Bull) did stand Excommunicate. Nor had they any way to Escape it, but either by Leaving the Kingdom, and all their Trade and Interest in it, to their great loss, and possibly the ruin some: Or by staying here, and disobeying the Queens Laws, (which never was, nor would be permitted) to undergo all the Severity and Penalties of those Laws. 2. But (which is yet much more strange) suppose any Jews, Turks, or Pagans in England in the Queens time; he Excommunicates all those, if they obey the Queen; But surely this rash and

(a) *Præcipimus universis & singulis Prædictis, ne Ejus Mandatis aut Legibus audeant Obedire. Qui secus egerint, eos simili Anathematis Sententiâ innodamus.* Ibid. §. 5.

and Impious Sentence, was not pronounc'd *à Cathedrâ*; for (which is no good Sign of his Infallibility) he does in this undertake a thing beyond all the Power he did or could pretend to, an absolute Impossibility. For Excommunication being a Seclusion and Depriving a man of Ecclesiastical Communion, a turning out of the Christian Church; it was absolutely Impossible that either *Peter*, or the Pope his pretended Successor, should deprive those of a Communion they never had, or turn them out of a Church in which they never were.

6. He Excommunicates all Papists as well as Protestants, if they obey'd any of the Queens' Laws or Commands. So that their Case was this; If they obey'd the Queen, their Sovereign, (to whom they ought a natural and sworn Allegiance) the Pope Curses and Damns them; and if they did not obey her, (as St. (*b*) *Paul* assures us) God himself *would condemn them*. Certainly, all pious and considering Persons will think this an easie choice; and that it is better rather to Obey God than Men, and believe St. *Paul* rather than the Pope, and yet such is the Power of Error and strong Delusion, that the generality of the Papists, (I do not say all) choose to obey the Pope; as shall appear evidently anon, by their many open rebellions, and continual Plots and Conspiracies to disquiet the Government, and their Indeavours (by Pistol or Poyson) to Assassinate and take away the Queens Life. 2. That all Papists who gave any Obedience to the Queens Commands or Laws, were Excommunicate, as well as Protestants, is evident by this: That the Popish Party (*c*) petition'd Pope Gregory the Thirteenth, Ann. 1580. Elizabeth 13. That he would declare, that the Bull of Pius the fifth should always bind the

(*b*) Rom. 13. 4.

(*c*) Their Petition was, That Their most holy Lord Gregory the Thirteenth, would give a Declaratory Explication of Pius the Fifth's Bull, against Queen Elizabeth, and her Adherents; that it might be understood so, as always to bind her and the Heretics; but not the

Catholicks, as matters then stood; but hereafter, when Publick Execution of the Bull may be had. The Answer was, These graces the highest Bishop hath granted to Rob. Parsons and Ed. Campian (who are now coming into England) the Seventeenth day of April, 1580. in the Presence of Father Oliver Manark Assistant. Camden in his History of Elizabeth. ad Ann. 1580. Elizabeth 23. pag. 217. Edit. Angl. Lond. 1635.

Queen, and all Hereticks, but not the Roman Catholicks, As Things then stood; but hereafter only, when That Bull might be put in Execution. They were willing to Obey the Pope, and Disobey their Queen, when they had an Opportunity; They Petition the Pope to give them leave to do, what God (by Divine Law, Natural and Positive) had Commanded them to do; that is, to obey their Lawful Sovereign, and that they will Obey no longer, than till they have a Power and Ability, (with Security to themselves and Estates) to Disobey.

7. It is a certain Rule of Law and Justice, that before any Judge can Legally Condemn any; Two things are necessary to proceed; 1. *Cognitio* (*d*) *Causæ*, a Convenient Knowledge of the Cause; What Accusation the Actor or Plaintiff brings; what Answer and Defence the *Reus*, or Defendant makes. 2. That the Proofs and Evidence be such, as may be a just ground for a Damnatory Sentence, either the Judge or Sentence, (or both) are unjust.

*Qui aliquid Statuit, parte inaudita alterâ,
Æquum licet Statuerit, haud æquus fuit.*

quam & fallere Sæpe contingit, & falli; propter quod contingit interdum, ut Qui Ligatus est apud Deum, apud Ecclesiam sit solutus; & qui liber est apud Deum, Ecclesiastica sit Sententiâ innodatus. Innocent 3. Cap. A Nobis 28: Extra. De Sententiâ Excommunicationis. It is Pope Innocent the Third who says this; and if he was Infallible, (as the Jesuits, Canonists, &c. pretend) then the Church of Rome does (*Sæpe*) often err in her Excommunications; and if he was not Infallible, then both he and his Successors may err.

(*d*) The necessity of these things ariseth from the infirmity and Fallibility of all Human Judges; which is attested by Pope Innocent the Third, in the Canon Law; *Judicium Dei veritatis, semper inicitur, Judicium autem Ecclesie, nonnunquam opinionem sequitur,*

And hence it was that a Pagan Judge could truly say, It is (*e*) not the manner of the Romans to deliver any man to Dye, before he who is Accused have the Accuser face to face, and have Licence to Answer for himself. Such was the Justice of Pagan Rome. But as Christian (or, I fear, Antichristian) Rome, the Case is alter'd. Pius the Fifth, the pretended Vicar of Christ (our blessed Saviour) Anathematizes and Damns many hundred Thousands, even

(*e*) A.R. 23, 161.

(f) Gen. 18. 20. 21. The Cry of the Sins of Sodom was great; but before God did destroy them, I will go down And see, whether they have done Altogether according to the Cry of it, which is come to me; and if not, I will know.

Si Judicas Cognosce. God gives us an Example, that we ought to be sure of the sin, which deserves it, before we pass Sentence to punish it. But the Pope here, Curses two Kingdoms, without any Hearing or Cognizance of the Cause, or possibility to know (notwithstanding the Cry might come to Rome) that every one whom he Cursed, deserved it. 2. God would have spared Sodom and Gomorrah for ten righteous men, Gen. 18. 32. But the Pope Curses two Kingdoms, though he neither did, nor possibly could know, but that there might be in them Ten thousand pious Persons who deserved it not: Nay, he Excommunicates them for their Piety to God and their Prince, in Obeying the Commands of both, to which by the Law of God and the Land, they were indispensably oblig'd.

Observ.

(g) Vide Bullarium Romanum Romæ, 1638. & ibi Excommunicat. Frideric. 2. à Gregor. 9. Const. 13. Tom. 1. p. 89. & Excommunicat. Hen. 8. à Paul 3. Tom 1. p. 514. &c.

(h) Gregory the Thirteenth, and Sixtus the Fifth, renewed the Bull of Pius the Fifth. Camden's History of Q. Elizabeth, Ad Ann. 1588. p. 360 361. Edit. Anglicanæ.

Two whole Kingdoms at once, *Causâ Indictâ* (f) & *inauditâ*. An Action so prodigiously Impious, as hath no ground or pretence for it in Nature or Scripture, or any Precedent amongst Pagans or Christians for a Thousand years after Christ; till Hildebrand, one of the worst in the Papal Catalogue (to the Scandal of Christianity, and fatal Disturbance of Christendom) unhappily Introduced it, and his Successors since, have (with like Antichristian Pride and Tyranny) impiously practis'd it.

8. Seeing it appears by this Bull of Pope Pius the Fifth, (as by many more such, published by his (g) Predecessors and (h) Successors) that the Bishops of Rome Usurp and Exercise such a vast extravagant Power, to Excommunicate Kings and Emperors, to Depose and Deprive them of all their Dominions, Honour, and Dignity; to Absolve their Subjects from their Oaths of Allegiance and Fidelity: To Inhibit and Interdict them (against the Laws of God and Man) to give any Obedience to their Lawful Sovereigns; and if they do, to Anathematize and Curse them for so doing; and lastly, to Excommunicate whole Kingdoms at once (*Causâ indictâ & inauditâ*) if they do their Duty, and give any Obedience to their Prince, when they forbid them, &c. I say for this, (and many other Reasons) I believe the Bishop of Rome has the fairest Plea, of any in the World, to be *that Man of Sin*, and the great *Antichrist* spoken of in the Gospel. It is neither my intention or business now, fully to dispute that Question. *Whether the Pope be Antichrist?* (many have with great success already done it) I shall only (in short) give the Reader two

two or three Arguments or Motives, which (at present) Induce me to believe that the Pope is Antichrist; And those Motives, either grounded on Scripture, the Confessions of our Adversaries, the Testimonies of many and great men before, or the concurrent Consent of the Reformed Churches since *Luther*. Here consider,

1. That it is not only (i) Confess'd by our Adversaries (in their Commentaries on 1 *Per.* 5. 13. *The Church of Babylon salutes you*) but indeavour'd to be proved by many Arguments they bring, *That Rome is that Babylon, St. John speaks of, in the Revelation; which he calls the Great Whore, Mother of Harlots, and Abominations of the Earth, and (in more plain terms) The (k) Great City which reigns over the Kings of the Earth; which cannot possibly be meant of any but Rome, that being then the only great City, which Reigned over the Kings of the Earth. I know that some of them would have (l) Pagan Rome meant: but this evidently untrue; for, 1. It must be Apostatical Rome; (as indeed it is) for the Apostle expressly tells us; That Antichrist will not come, till an (m) Apostasie and falling from the Faith come first: which cannot be meant of Pagan Rome; it being impossible they should fall from the Faith, who never had any. 2. It is meant of that Babylon, or Rome, which St. John calls the (n) Great Whore, and Harlot: but in Scripture,*

onem, num 98. pag 687. (m) 2 Thess. 2. 3. vid. 1 Tim. 4. 1. *'Αποστολῆς τῆς μέσης, An Apostacy from the Faith.* (n) Rev. 17. 1, 5. And so Hier. calls her (alluding to this Place, *Cum in Babylone versarer* (says he) & *Purpuratæ Meretricis essem Colonus, & Jure Quiritum viverem, &c.* in præf. ad Did. Alex. de Sp. S. T. 6. p. 217. And again, l. 2. Adv. Jovin. Sed (Hier. T. 2. p. 379, 380. in calce Libri) *ad Te loquor, qui scriptam in fronte blasphemiam, Christi Confessione delisti. urbs Orbis Domina, Maledictionem quam Tibi Salvator in Apocalypsi Comminatus est, potes efugere per poenitentiam, &c.* Mar. Victor. in Not. ad dist. Lib. & Loc. num. 68. says he means Pagan Rome. But 'tis certain (which I only cite him for) that Babylon in the Revelation (in Hierom's Opinion) is Rome. Sure I am, that Tertull. is of the same judgment; (Lib. Adv. Jud. c. 8. p. 142. num. 106.) *Sic & Babylon apud Joban. Rom. urbis figuram portat, proinde & Regno superbe, & sanctorum debellatrix.* And he has the same words again, (Lib. 3. adv. Marcion. c. 13. n. 98. p. 674.) where Pamelius in his Notes on those places, 1. Would have Pagan Rome meant. However, by Babylon in the Revelation (in Tertullian's Opinion, as well as Hierom's) Rome is meant. 2. He would have those words, (*Babylon Roma*) which were in the Margent of a former Edition of Tertul. blotted out; that men might not be put in mind that Rome was the Mystical Babylon, more Romano, corrupting Records, and blotting out whatever makes against them.

(i) See the Annotation on 1 *Per.* 5. 13. & *Tirinus* the Jesuit says, (in his Comment. on the same Text) *unanimitèr asserunt Patres & Doctores Orthodoxi, Citati apud Bellarm. Riberam, Vitegam, Peveriam, Aleazar. &c. per Babylonem, Rom. intelligi. And so Corn. A Lap. on the same place: the same A Lapide upon Rev. 17. 16. on these words — Hi odient fornicariam, scilicet, Babylonem; i. e. Romam. Vide Hen. Vales. in Notis ad lib. 2. Euseb. Hist. cap. 15. Notarum p. 33. Col 2. Riberam in Apocali 4. 8. §. 25.*

(k) Rev. 17. 18.

(l) Pamelius Annotation. ad lib. 3. Tertul. adversus Marcionem.

(o) See Hof. 1. 2.
&c. and Hof. 2. 2.

(p) 2 Thes. 2. 7.
Rev. 17. 5, 7.

(q) Rev. 11. 8.

(r) The Similitude between the Pagan Babylon, in the Old, and the Antichristian in the New Testament, may appear in this;
1. They were both very great Cities.
(Isai. 13. 19. Rev. 16. 19.) 2. They were both Impious and

Idolatrous. Isai. 46. 1. Rev. 9. 20.) 3. They were both Oppressors of the Church of God; the Literal and Pagan Babylon, of the Jews, (Jer. 50. 11.) the Mystical Babylon of Christian Church. (Rev. 17. 6.) They both propagated their Impiety, and made other Nations to sin with them. (Jer. 51. 7. Rev. 13. 16. &c. Rev. 17. 2.) 5. In the Pagan Babylon God had some Saints and Servants, and they were Commanded to come out of her. (Jer. 50. 8. &c. 51. 6.) And so in the Mystical Babylon. (Rev. 18. 4.) 6. The destruction of both is denounced in the same words, of Pagan Babylon, Isai. 21. 9. Jer. 51. 8.) and of Mystical Babylon. (Rev. 14. 8. &c. 18. 2.)

(s) 2 Thess. 2. 4.
& Antichristian &c.

none but Apostates from the Faith, and true (o) Religion, are call'd so; none but she who was once a Wife, and afterwards falls into Spiritual Whoredom; which of Pagan Rome neither is, nor can be true. 3. The Actings of Antichrist are call'd (p) *Mysterium, a Mystery, things hard to be understood*: but that Pagan Idolaters should persecute and oppress Christians, and be drunk with the Blood of the Saints, this is no Mystery. But that all this should be done in pretence of the only True and Catholick Religion, in Honour of Christ, and by his Vicar; this is indeed a Mystery, not easily understood. So that it is evident, and confess'd, *That Rome is Babylon, (Mystical Babylon)* call'd so, (as she is call'd (q) *Sodom and Egypt*) in respect of that Analogy and Similitude between the Literal and Mystical, the Pagan and Antichristian Babylon, (*Babylon Chaldaea & Italia.*) Some of the Particulars wherein that Similitude consists, are here in the (r) Margent; and he who considers what St. John says of the *Mystical*, and what *Isaie* and *Jeremy* of the *Literal Babylon*, may find more. I take it then for a manifest Truth, (and confess'd by our Adversaries) *that by Babylon in the Revelation, Rome is meant, and that it is the Seat of Antichrist*. The next Query will be, *Who that Antichrist is, whose Seat is to be at Rome?* And this will best appear by the Description and Characters of him in Scripture.

2. One Characteristical Note and Mark of Antichrist, is given by (s) St. Paul; That he is an *Enemy, an Adversary* to Christ (our blessed Saviour) so the word in St. Paul

Paul properly (t) signifies; so their Authentick Vulgar Latin (u) translates it, and their Learned (x) Commentators prove it. So that we are agreed on this; That Antichrist (whoever he be) is an Adversary to our blessed Saviour; and though he may pretend (as we know he does) to be Christ's Vicar, and Act by his Authority, and for him; yet he is really his Adversary, and acts in Opposition, and Contradiction to him. Now if this be a true Character of Antichrist (and it is St. Paul's) then the Pope has a fairer Plea to be that Beast, than any man in the World. For under the Name and Notion of Christ's Vicar, and by a vainly pretended and usurped Power from him, he acts contrary to Christ, and the expresse Commands of the Gospel. I shall (of many) give two or three Instances, 1. Our blessed Saviour, at the Institution of the Eucharist, expressly commands his Disciples (and so all Christians, who are of Age and rightly qualified) (y) Drink ye All of this: And another Evangelist tells us, that they obey'd, and (z) Did All Drink. But the Pope, in Contradiction to this, (a) absolutely forbids all (save the Priest who Consecrates) to drink the Eucharistical Cup; and so (in Contradiction to our Saviour's Command) deprives them of half that Sacrament. And this they do with a blasphemous Impiety, forbidding all Laicks to have the Communion in both kinds, Notwithstanding the (b) Institution of Christ, and notwithstanding that in the (c) Primitive Church it was Received in both kinds: and they further

(t) Ἀντικρίστου, ἐναντίος καὶ τῷ. He-lychius. Ἀντικρίστου, Adversarius. Glossæ veteres in Calce Cyrilli. Etymolog. Magnum, in verbo Ἀντικρίστου, which he renders πολεμικῶς, and then adds, ὡς περ Ἀντικρίστου, ὁ αὐτὸν ἀντίπαλον.

(u) Filius perditionis, qui Adversatur.

(x) Corn. A Lapide in 2 Thes. 2. 4.

(y) Math. 26. 27.

(z) Mark 14. 23.

(a) Concilium Constantense, Sess. 13.

(b) Licet Christus post cenam, Instituerit, & Discipulis sub utraq; Specie panis & vini administra-

verit: Hoc non Obstante, &c. Ibid. (c) Licet in Primitivâ Ecclesiâ hoc Sacramentum recipere-
t à fidelibus sub utraq; Specie, tamen Consuetudo ab Ecclesiâ introducta, pro lege habenda est. Ibidem.
By the way, let the Intelligent and Impartial Reader consider, with what contradiction to truth and right reason the Fathers at Constance, establish their half Communion. They reject the uninterrupted perpetual Custom of the Universal Church, (both Greek and Latin, Eastern and Western) for above one thousand two hundred years, for receiving the Communion in both kinds: and yet tell us, That a late Custom of the Roman Church only, and that in some places only (for it was not a general Custom in the Roman Church to receive only in one kind, till Ann. 1414. the Council of Constance met and defined it) must be a Law to oblige all to receive only in one kind.

(d) *Pertinacitèr assertantes oppositum, tanquam Heretici accendi sunt & gravitèr puniendi. Ibidem.*

(e) *Nullus Presbyter sub pœnâ Excommunicationis, communicet populum sub utràque specie. Ibidem.*

(f) *Lindanus in Panoplia, lib. 4. cap. 56. pag. 342. Edit. Colon. 1575.*

(g) *Card. Bona de rebus Liturgicis, lib. 2. cap. 18. pag. 491. 492. Paris. 1672.*

(h) *In quibusdam Ecclesiis observatur, ut populo Sanguis Sumendus non detur. Aquinas part. 3. Quest. 8. Art. 12. in Corpore.*

(i) Which was about the year of Christ, 1265. *Belarmine de Script. Ecclesiasticis, in Tho. Aquinat.*

(l) *1 Cor. 14.*

(m) *Ibid. vers. 27. The things I write unto you are the Commandments of the Lord.*

(n) *Ibid. vers. 26. and vers. 12.*

(o) *Ibid. vers. 17.*

(p) *Ibid. vers. 6.*

(q) *Ibid. vers. 2.*

S. 14. 15. 16.

declare them (d) *Hereticks, who think otherwise; and Command, that no Priest shall administer it in both kinds to any Lay-man, under pain of (e) Excommunication.* By the way; it is observable, *That it is confess'd by our Adversaries (f) Lindanus, Cardinal (g) Bona, &c.) that the whole Church of God (Lay and Clergy) for about One thousand two hundred years, Received in both kinds, even the Church of Rome her self: And after that, in (h) Aquinas his time, it was but in some (i) Churches, that the Cup was deny'd to the Laity.* The sum is this; He who acts in Opposition and Contradiction to our blessed Saviour's Commands in the Gospel, abrogates them, (so much as in him lies) calls them *Hereticks*, and *Excommunicates* those who obey them, and encourages those who disobey Christ, and obey him; he (I say) is an *Adversary to Christ and Antichrist.* But (by the Premises) it appears, that the Pope does all this, more signally in taking away the Cup in the Eucharist than any (who pretends to be a Christian) in the whole World; *Ergo, he is Antichrist.* 2. The next Instance whereby it may appear, that the Pope is 'Αντιχριστος, an Adversary to our blessed Saviour, and so has one Character of Antichrist, is this; *St. Paul* in his Epistle to the (l) *Corinthians*, tells them, (and he says they are the (m) Commandments of Christ he writes) 1. *That it is the Commandment of our blessed Saviour, that in their Assemblies all things be done to (n) Edification.* 2. *That speaking in an unknown Tongue, does not (o) Edifie or (p) Profit the Church to which he speaks; (q) because they understand not what he says.* 3. *He absolutely forbids all speaking in their Assemblies (if there be none to Interpret) in any (r) unknown Tongue.* Now whether the Pope be not 'Αντιχριστος, an Adversary to Christ, let the Reader Judge, by that which follows. Our blessed Saviour expressly Commands, that in the Assemblies of Christians all things should be in a Tongue understood by the People, for their Edification, (and the Apostle (r) *Ibid. vers. 28.*

thinks.

thinks it (f) madness to do otherwise) that they might know his Precepts and gracious Promises; and so their Duty, and Encouragements to do it. But the Pope (as all know) in contradiction to this, absolutely forbids what our blessed Saviour expressly Commands; and prohibits all publick Prayers in any Vulgar Tongue; nay, the printing, reading, or having their own (t) Roman Missal in French (u), into which it was faithfully Translated, (not by any Hereticks, but by good Roman Catholics.) This evidently appears by the Authentick Bull of Pope Alexander the Seventh, and some of his words cited in the Margent. And he there tells us, *That the Translators and Publishers of that Missal, were Studiers of Novelties, to the (x) ruin of Souls; Contemners of the Sanctions and Practise of the Church; and that they were Sons of Perdition.* But in this, I think his Holiness was not well advised. For if the Apostles (y) Character of Antichrist be true, he himself has a better claim to that Title, and really is (what he calls them) *The Son of Perdition.* What they say in Answer to St. Paul, and the clear Text against all praying to, or praising God in an unknown Tongue, is most irrational; and indeed impertinent. It is not my business or intention (in this place and time) particularly to Examine it; but refer the Reader to their (z) Learned Writers for their Latin Prayers, where he may see what they say; and if he be intelligent, and an impartial Seeker and Lover of truth, he will find that St. Paul condemns all Prayers to, and Praises of God in an unknown Tongue. Sure I am, a very Learned Sorbon Doctor in his (a) Notes on that place in St. Paul (convinc'd with the evidence of the Text and Truth) does acknowledge it, and explains St.

(f) Ibid. vers. 23.
(t) Cum quidam Missale Romanum, ad Gallicam vulgarem linguam convertere tentaverint: Nos Novitatem istam Ecclesie decoris deformatricem, detestamur; & Missale predictum Gallico Idiomate conscriptum, damnamus, ac Interdicimus, sub poenae Excommunicationis late Sententia, ipso Jure incurrendae. Mandantes, ut qui illud habuerint tradant Ordinariis, aut Inquisitoribus, qui sine Mora, Exemplaria igne comburant. Bulla Alexand. 7^o dat. Romae, 12. Jan. 1661. Pontificatus Ann. 6.

(u) Vide Bullam Clement. 9. Rom. 9. April, 1668. It was to be burnt by the Bishop or Inquisitors, even their own Missal in French.

(x) Quidam Perditionis Filij in perniciem Animarum novitatibus studentes, & Ecclesiasticas Sanctiones, & prax-

in contemnescentes, ad eam nuper Vesaniam pervenerint, ut Missale Romanum in Gallicam vulgarem linguam convertere tentaverint. So it is in the said Bull. (y) 2 Thess. 2. vers. 3. 4. (z) Vid. Corn. A Lapide in 1 Cor. 14. Costeri Enchiridion. Cap. 17. De precibus. Latine Recitandis, pag. 502. &c. Johan. Eckij Enchiridion adversus Lutherum, pag. 392. Colon. 1555. vide Aporium Instit. Moral. Part. 1. lib. 8. cap. 26. (a) Hen. Holden. Theologus Parisiensis, in Annot. ad 1 Cor. 14. Paris. 1660.

Paul as I have done. If they damn and burn their own Offices in any Vulgar Tongue, (which deserve to be burnt for many other better Reasons) we may easily guess (when they have power to do it, which I pray and hope they never will) what they will do with ours. 3. But that which is the highest and most evident Instance, that the Pope is 'Avversario', an Adversary and Enemy to our blessed Saviour Christ, and true Christianity, is; That whereas the Gospel was writ to be read and studied (by all who had ability) as the great means of their Salvation; and accordingly was Translated into all Christian Languages, and all permitted to have and read it; that they might (for their direction and comfort) know the holy Precepts and gracious Promises contain'd in it; and continued so to this Day in all Christian Churches (except Rome) and in that too, for many hundred years after Christ, while Latin was their Vulgar Tongue. But when the Impiety and Tyranny of the Bishops of Rome unhappily prevail'd, the Gospel it self, and the whole Book of God, was reckon'd amongst *Damned Books*, and *Authors*, and not permitted to be (b) read in any Vulgar Tongue; no not so much as any *Summary* or *Historical Compendium* of it. And further, amongst the Rules of the *Index-Expurgatorius*, publish'd by the command of the *Trent Council*, we are told, (with great Impiety and Blasphemy) *That by permitting the Scripture to be commonly read in Vulgar Tongues, there comes (c) more Mischief than Benefit.* Pope Urban the Eighth says (d) the very same, (with as much Impiety as his Predecessors) and further adds; *That all who have any prohibited Books, of which number it is evident the Bible in any Vulgar Language is one) they must bring them to the Bishop or Inquisitor, and they must burn them presently, by the hand of the Hangman, or some such Officer; (for I suppose they are not to*

(b) Nulla conceditur facultas Legendi vel retinendi Biblia vulgaria, aut alias Sacre Scripturæ partes, quavis Vulgari Linguâ Editas, & Insuper Summaria & Compendia etiam Historiæ Sacre Scripturæ, quocunque vulgari Idiomate conscriptæ, quod Inviolatè Observandum. Vide Observat. ad Regul. 4. Indicis, in

Calce Concilij Trident. Antwerp. 1633. & Indicem Expurg. Alexand. 7. Rom. 1667. pag. 14. verbo. Biblia, & Bibllorum. (c) Plus inde ob hominum temeritatem, Detrimenti quam utilitatis Oriri. Ibid. Reg. 4. in Indice Alexand. 7. pag. 4. (d) Librorum prohibitorum Lectio, magno sincere fidei cultoribus detrimento esse noscitur. Urban. 8. Constit. 114. Bullarij Rom. Tom. 4. §. 1. p. 119. Edit. Rom. Ann. 1638.

do it themselves). And we have a late and further Instance of this Antichristian Impiety, in a Bull of Pope Clement the Ninth. The New Testament (as appears by the Bull) was Translated into *French*, and printed at *Lions*; The Pope (*Animus meminisse horret*) (e) *Damns* and prohibits it, under the very Name, *The New Testament of our Lord Jesus Christ*; and Excommunicates all, of what Dignity soever, who shall print, sell, read, or have it; and commands (under pain of Excommunication) that they who have it, bring it to the *Ordinary* or (f) *Inquisitors*; and what they must do, with it, the Bull of *Urban* the Eighth, (but now cited) will tell you; they must *burn it*, and (as a damned Book) abolish it. So *Clement* the Ninth commands the (g) *Roman Ritual* in *French*, to be burnt. But that which makes their Error and Impiety more evident, is; That even then and there, where they absolutely prohibit the Gospel in any *Vulgar Tongue*, and Damn it to the Fire, they permit the (h) *Turkish Alcoran* in a *Vulgar Tongue*, with leave had from the *Inquisitors*, who yet could give no leave to any (as appears before by the Rules of their *Expurgatory* (i) *Index*) to have the Gospel, or any part of it, in any *Vulgar Tongue*. Prodigious Impiety! The *Turkish Alcoran* (the contrivance of a Monstrous Impostor, and Enemy to Christ and Christianity) is permitted; and the Gospel of our blessed Saviour is absolutely prohibited and damn'd. And though in doing this, they Act very Impiously, yet (in their Generation and Circumstances) very wisely. For neither the *Alcoran*, nor any Book in the World, is so fatal to their miscall'd Catholick Religion, as (when truly understood and believ'd) the Bible. That Book evidently disco-

(e) *Liber Versionis Gallicæ Novi Testamenti, cui Titulus est*—

Le Nouveau Testament de nostre Seigneur Jesus Christ, &c. Nos Librum hujusmodi tanquam temerarium, damnosum, à vulgata Editione deformem damnamus, & prohibemus: ita ut nemo cujuscunque Conditionis sub penâ Excommunicationis, illum legere aut retinere audeat, sed Ordinariis aut Inquisitoribus deferat, &c. Ita Clem. 9. Bulla data Rom. 20. Apr. An. 1668.

(f) *Si qui Libros prohibitos habuerint, eos ad Episcopum aut Inquisitores deferant, qui eos quantocius comburere debeant. Ibid. §. 3.*

(g) *In his Bull 9. Apr. 1668. Pontificatus sui Ann. 1. Damnamus*—

mandantes, ut quicumque librum illum Ritualem habuerint vel habebunt, locorum Ordinariis, vel Inquisitoribus statim tradant, qui nullâ interpositâ mora, igni comburant, aut comburi faciant, &c.

(h) *Item Alboranus Mahometis in Linguâ Vulgari, ex Concessione Inquisitorum haberi possit. Index Librorum prohibitorum. Alexandr. 7. Edit. Rom. 1664. pag. 3. (i) Biblia quocunque Idiome Vulgari conscripta. Ita Index Librorum prohibitorum, Alexand. 7. Jussu Editus Romæ, 1667. verbo Biblia, p. 14.*

vers, and condemns their Errors; and therefore they are concern'd to keep it from the People, lest they should find (as by that Divine Light they easily might) and forsake their Errors. The Premises consider'd, let the Reader judge, Whether the Pope have not this Mark of the *Beast*, and Character of *Antichrist*, that he is, ὁ Ἀντικείμενος, the *Adversary* of Christ, and that Religion establish'd by him; who prohibits the having and reading (and so the Understanding) of the Gospel, Damns it to the Fire, and burns it; and yet at the same time permits the *Alcoran*.

3. Another Characteristical Note or Mark of *Antichrist* given by St. Paul, is; *That he Exalts himself above all that is called God or Worshipped*; So our English Translation; so their Authentick Vulgar (k) Latin; and their own Learned (l) Commentators justify it. The word in the Text properly (m) signifying, *Id quod Colitur*, any thing or person, which is the Object of Honour and Veneration. So that thus far we are agreed, *That Antichrist will Exalt himself above all that is called God*, (as all Magistrates Subordinate and Supream, Kings and Emperors in Scripture are) *or worshipped*. This then (*in Thesi*) being granted, we must next (*in Hypothesi*) inquire, *Whether this Characteristical Note and Mark of Antichrist, may be truly affirm'd of the Pope, and be really found in him*; In Answer to which Query, I say, I hope it may, and does appear by the Premises, That the Pope does Exalt himself, far above all Kings and Emperours, more then any man in the World ever did, or (*Antichrist excepted*) ever will; and therefore I shall only add two or three things in Confirmation of the Premises. 1. Then, his Favourers and Flatterers give him (and he approves and assumes it) *The (n) Title of Em-*

(k) *Extollitur super omne quod dicitur Deus, aut quod Colitur.* Clem. 8. in Bibliis, 1592.

(l) Corn. A Lapide in 2 Thess. 4. S. 27.

(m) Σέβω, σεβάζω, Colo, veneror. Σέβας, Τίμη, (Suida & Hesychio) Σέβασμα, Colendum, venerandum, Id quod veneratur. Athanasius Orat. contra Gentes, (ex sapientiâ Sirach, c. 14. 17.) Τὸν περὶ ὀλίγων πυνθέντα ἀνδραπον, γυν σεβασμα ἐλογίζοντο ubi σεβασμα Numen, De-

um significat. Sic Act. 17. 23. Σεβάσματα Sacra Gentilia, quæ venerabantur, seu Numina, Altaria, Tempa, &c. Hinc Cæsares Σεβασοί, Augusti; Hesychio, πρῶτονισοί, Τιμησοί. (n) *Sanctiss. urban. 8. universi Imperator: Angelus Maria Cherubinus, in Calce. Tom. 4. Bullarij Romani, Rom. 1638, pag. 120.*

peror of the Universe. Upon this account, That the Pope is Emperor of the Universe, of the whole World; it follows, That all Kings and Emperors are his Subjects, and he their Supream Lord and Sovereign, and so, far greater in Power, then any one, or all of them together. And least we should mistake, and undervalue his Papal Greatness; Pope Innocent the Third told the Emperor of Constantinople, (and has told us in the Body of their approved and received Law) *That the Pope is as much greater than the Emperour, as the (o) Sun is greater than the Moon.* And here the Author of the Gloss, (Bernardus de Botono, a great Lawyer, but no good Astronomer) tells us, *That the Sun is 47. times greater than the Moon; and so (by that Computation) the Pope is 47. times greater than the Emperor.* This is pretty well, and gives so vast a Magnitude to the Pope above the Emperor, that a man would think it might satisfie his Ambition, so that he needed not ask, nor his greatest Flatterers give him more. Yet they do give much more. For in a Marginal Note on the said Chapter, (in their most (p) Correct Editions of their Law) we are told, *That the Sun is greater than the Moon, Quinquagies Septies, 57. times; and so the Pope so much greater than the Emperor.* But this is not all. Laurentius (a Canonist) in the same (q) place, tells us; *That it is evident, that the Sun is 7744½ greater than the Moon; and so the Pope (omitting the Fraction) Seven thousand, seven hundred, and forty four times greater than the Emperor.* This is so prodigiously erroneous and impious, as none, save their most Holy and Infallible Guide, could be guilty of such Error and Impiety. But a Learned Roman (r) Catholick (who understood Astronomy, and the Magnitude of the Sun, (much better than the Pope, or his Parasites) seriously tells us, *That the Sun is greater than the Moon 6539. times.* And so by the Popes Logick and Decretal Definition, and the Computation of his best Artists, he must be 6539. times greater than the Emperor. Monstrous Pride and Ignorance! which is so far from proving him to be our blef-

(o) Vid. Cap. So-
licit 6. Extra. de
Major. & Obed.
Quanta est inter So-
lem & Lunam, tan-
ta inter Pontifices
& Reges differentia
cognoscatur.

(p) Vide Corpus
Juris Canon. cum
Glossis. Paris. 1612.

(q) Palam est,
quod magnitudo So-
lis continet magni-
tudinem Lune
7744½. Vide Ad-
dit. ad Gloss. verb.
Inter Solem. Ad di-
ctum c. 6.

(r) Clavius Com-
ment. in Johan. de
Sacro Bosco. p. 189.

Prince of the Apostles ; And God hath Given Thee All the Kingdoms of the World. These are the words of that *Authentick Breviary*, approved and confirm'd by the Authority of those three Popes before-mentioned, (as appears by their Bull prefix'd to the Edition) and is now in publick use in their Church. So that he Exalts himself, as Universal Monarch, over all the Kings and Kingdoms in the World ; and that (as he impiously pretends) by a Divine Right, and the Donation of God himself ; And hence it is, *That not only the Canonists* (the constant and great Parasites of the Pope) *but even the Learned Divines of the Roman Church, give the Pope* (and he approves and assumes) *such Extravagant and Blasphemous Titles, as none but the Man of Sin, who Exalts himself above all that is called God, would approve.* To pass by many hundreds

of the like nature, I shall instance only in one. *Stapleton* (an English-man, and a very Learned Professor of Divinity at *Doway*) in his Dedictory Epistle to Pope *Gregory* the Thirteenth, calls that Pope (e) — *The Highest Top and Prince of the Catholick Church, The Master of the whole World, and on Earth The Supream God or Deity.* Certainly, he who approves and admits such Titles to be given him, *Exalts himself above all that is called God,* and so has the Character of Antichrist mention'd by the Apostle, *2 Thess. 2. 4.* And here (though I intended it not) I shall crave leave to add two or three Passages more, which casually come in my way and memory, and are very pertinent to our present purpose. 1. The Gloss on their (f) Canon Law tells us, *That the Pope is neither God nor Man, but something more then Man.* And though this Impious and Blasphemous Gloss was (g) Censured to be left out, by the Master of the Sacred Palace. Yet (h) *Clement* the Eighth thought otherwise; and those words are still in the best Edition of the (i) Canon Law; only with this Note in the Margent, *Hec verba sunt sane modo intelligenda, prolata enim sunt, ad Ostendendum Amplissimam Pontificis Rom. Potestatem.* But this Gloss is something modest, though it make the Pope more

(e) Stapleton in Academiâ Duacenâ Theol. Professor, in Epist. Greg. 13. Princeps. Fidei Doctrin. Demonstratoni præfixa; Papam appellat, *Catholicæ Ecclesiæ Verticem Cornuæ totius Orbis Magistrum & Supremum in terris Numen.*

(f) *Nec Deus es, nec Homo, quasi neuter es, inter utrumque.* Glossa ad Proœmium Clement. verbo, *Papa.*

(g) vide Censuram in Glossas Jur. Can. per Tho. Manrique, Colon. 1572. p. 13. 14.

(h) Vid. Indicem Expurg Olysi pone, 1624. p. 350.

(i) Paris. 1612.

(k) *Crede Dominiuum Deum nostrum Papam non posse sic statueri, Hereticum Constat.* Glossa ad Cap. cum inter 4. verbo. Declaramus De verborum signific. Extravag. Johan. 22.

(l) Edit. Paris. 1519.

(m) Edit. Paris. 1512.

(n) *Divine Majestatis tue conspectus, rutilanti cuius fulgore oculi mei Caligant, &c.* Crab. Concil. Tom. 3. Conc. Lateran. Sess. 9. pag. 648. Col. 2.

(o) *Verbum Dei est triplex: 1. Scriptum, scilicet Scriptura sacra. 2. Non scriptum, Traditio. 3. Explicatum; cum dubia in verbo scripto vel non scripto Explicantur, & determinantur: & hoc fit præsertim per summum Pontificem, seu Extra Concilium, seu in Concilio.* Lud. Bail. in Apparatu de triplici verbo Dei, Tom. 1. Summa Concil. Praefixo.

(p) *Iste Modus*

ultimus (the Popes determinations of doubts) Magis Probatiss est, & cum majore suavitatis si Plures acquiescunt. Ibidem in principio dicti Apparatus.

then Man; and being in Verse, may have some Poetical Licence allow'd. 2. But another Gloss in plain Prose expressly says, That it is (k) our Lord God the Pope. For although in some (l) Old Editions of the Canon Law, it was only Our Lord the Pope; yet now in the most (m) Correct Editions of that Law, confirmed by Gregory the Thirteenth, it is (without any Qualification in the Margent) our Lord God the Pope. 3. And to make the Blasphemy full, and evidently Antichristian, Ant. Fuccius in an Oration made by him in their General Lateran Council, speaking to Pope Leo the Tenth, says, (n) That the Rays of his Divine Majesty did dazzle his Eyes. Impious and Antichristian Pride and Blasphemy! yet approved at Rome, and by themselves (to their shame) published to the World. Nor is this all: He pretends to, and assumes an Infallibility, and that of so high a Nature, that all his Definitions and Determinations of Doubts (whether à Cathedrâ or not; whether in a General Council, or out of it; to be the Word of God. So a Learned Popish (o) Author tells us; That the Word of God is threefold; 1. His written Word, the Scriptures: 2. His unwritten Word, Traditions: 3. His explained or declared Word; when Scripture or Traditions are declared and explained by the Pope; whether in or out of a Council. And he says, (p) That this last Word of God, (the Popes Definitions and Explications) is the most approved, and most men do with greater pleasure acquiesce in it. Though this be much, yet not all. For the Pope does not only pretend to, and assume to himself an Universal Monarchy, over all the Kingdoms of the World; but such an Absolute Power to dispose of them; that he can (parte inconsultâ) give away Kingdoms (pro Arbitrio) to whom he pleases. A memorable, and (for Papal Pride and Injustice) a Prodigious Instance we have of this, in Pope Alexander the Sixth, who at one

Clap, gave to (q) Ferdinand and Elizabeth, (King and Queen of Castile) and their Heirs for ever, *All the West-Indies, from Pole to Pole, and all the Isles about them (which lay One hundred Leagues Westward from Cape Verd, and the Azores) with all their Dominions, Cities, Castles, Villages, all the Rights and Jurisdictions belonging to them.* And this, he says, he gives, of his own meer Liberality, by Power deriv'd from Peter, and as Vicar of Christ. Then he Excommunicates all of what degree soever, Kings and (r) Emperors (by name) who shall dare to trade into the West-Indies (given to Ferdinand by him) without the leave and licence of the said Ferdinand. Here we see, the Pope gives away almost half the World, from the true Owners, *Causa incognita, inaudita, indita*; the Persons and their Quality being utterly unknown to him. If it be said, *They were Pagan Idolaters*: Grant that. Yet, 1. What they all were, he neither did, nor could know. 2. If they really were such, (as probably they were) yet *dominium non fundatur in gratia*; a Pagan and Idolater may (j*ure naturæ*.) have as just a Temporal Right to his Estate, as a Christian. *Cæsar* was a Pagan in our blessed Saviour's time; and yet he Commands them to (s) *give to Cæsar the things which are Cæsars*. Some things were *Cæsars* in which he had a propriety, and to which he had a right, and his Subjects an Obligation to pay him tribute, and other things (t) due to him. But I hope this will not be deny'd: For if none, but pious men, and true Christians have any just Right to what they possess, it will (I fear) go hard with his Holiness, and he will have no Propriety in *St. Peters* Patrimony, or any other thing he does possess. And therefore (if he impartially consider it) he may find some

(q) *De nostra mera Liberalitate, omnes Insulas & Terras firmas inventas & Inveniendas, versus Occidentem & Meridiam, fabricando unam Lineam à Polo Arctico ad Antarcticum, quæ Linea distet à qualibet Insularum quæ Vulgariter diste sunt, De los Azores y Cabo Verde, Centum Leucis versus occidentem, cum Omnibus illarum dominijs, Civitatibus, Castris, Villis, Juribus, & Pertinentiis Universis, vobis, heredibus & successoribus in perpetuum donamus.* Constit. 2. Alexandr. 6. §. 8. in Bullario Rom. Tom. 1. p. 347.

(r) *Ac Personis cujuscuque Dignitatis, etiam Imperialis, Regalis, &c. sub Excommunicationis latæ Sententiæ poenâ, districtius Inhibemus, ne ad Insulas aut terras distas, pro mercibus habendis, vel causâ aliâ quavis, accedere*

presumant, absque veniâ vestrà, aut Heredum Speciali Licentiâ. Ibid. §. 8.

(t) Rom. 13. 7. The Apostle commands the Romans to pay Tribute to whom it was due, that is, to *Cæsar*; for to him only they were Subjects, and to him only Tribute was due from them. Our blessed Saviour (as man, born in the Roman Empire) was subject to *Cæsar*, and paid him Tribute. Matth. 17. 25. And that (as *Cajetan* and *Lucas Burgenfis* on that place, truly say; That) he paid that Tribute, not *de facto* only, but *de debito*.

reason.

reason, if not for Truths sake (which with him is not always a prevailing Motive) yet for his own, to be (in this) of my Opinion: by the Premisses, I hope it may, and does appear, *That the Pope Exalts himself above all that is called God, or worshipped*; and so really has the Characteristical Note and Mark of the Beast, that *Man of Sin*, and is indeed that great *Antichrist* described and foretold in Scripture.

4. Nor am I singular in this Opinion; many Excellent Persons (both for Learning and Piety) have said as much: and some have given us a Catalogue of their (u) *Testimonies*. I shall say nothing of the Fathers; many of which make *Rome Babylon* in the *Revelation*, some of them I have cited before, and *Schardius* (in the Place last Quoted) has more. Nor shall I say any thing of the poor persecuted *Waldenses* and *Wicliffists*, or the Reformed Churches since *Luther*; who both believ'd and constantly affirm'd and prov'd the Pope to be *Antichrist*; especially the Church of *England*, as appears, both by her ablest Writers, and her *Authentick* (x) *Homilies*, confirmed by the Kings Supream Authority in Convocations and Parliaments. Omitting all these (which yet were abundantly sufficient to shew, that I am not singular in this Opinion) I shall only (of very many more) give a few evident Instances and Testimonies of those who lived and died in the Communion of the Church of *Rome*. And here,

(u) *Vide Testimonia ex variis Authoribus Collecta Romam Babylona esse, Episcopus Episcopum jure Antichristum dici*; per Simon. Schardum, in calce Epistolarum Petri de Vincis. Basil. 1566.

(x) See the third part of the Homily of Good Works; in the first part of the Homilies, p. 38. and the sixth part of the Homily against Rebellion, in the second part of the Homilies, p. 316.

where the Pope is call'd the *Babylonical Beast* of *Rome*.

1. The Emperor *Frederick* the Second, in a Letter to the King of *France*, complaining of the Prodigious Pride and Tyranny of the Pope, and his Impious Practices to divide the Empire, and ruin him; he says, *That he Indeaour'd to build the (y) Tower of Babylon against him*. And that we may know what and whom he meant by *Babylon*, in another Epistle to the King and Nobility of

(y) *Novissime ad Supplantationem nostram aspirans, ut adversus David, regem Construeret Babylonis, &c.* Apud Pet. de. de Vincis, Epist. Lib. I. cap. 13. pag. 129.

France,

France; he complains of the horrid Injuries and Injustice done him by the Pope and his Party, he calls them (2) the Elders of Babylon, &c.

(2) Videte Orbis generale Scandalum, dissidia gentium, generale iustitie do-

leatis Excidium, exeunte Nequitia A Senioribus Babylonis, qui populum hactenus Regere videbantur, &c. Apud eundem, lib. 1. cap. 21. pag. 152.

2. A faithful Historian (speaking of Pope Hildebrand, or Gregory the Seventh, and his Prodigious Tyranny and Impiety) tells us, (a) That in those times, Most Men, both privately and publicly, curs'd Hildebrand, call'd him Antichrist: that under the Name and Title of Christ, he did the work of Antichrist; that he sat in Babylon, in the Temple of God; and (as if he had been a God) Exalted himself above all that is worshipped, &c. And much more to the same purpose; abundantly Testify'd by the Historians of those times, who were neither Lutherans, nor (by the Roman Church) then reputed Hereticks. And afterward (speaking of the same Hildebrand) we are told — (b) That he laid the Foundation of the Kingdom of Antichrist One hundred and seventy years before that time (when that was said) under a colour and shew of Religion; He began the War with the Emperor: which his Successors continued to that Day, (till the the time of Frederick the Second, and Pope Gregory the Ninth) where we have many things more, concerning the Prodigious Pride, Impiety, and Tyranny of the Pope, to prove that he was Antichrist. The same Historian also tells us; That almost All Good, Just, and (c) Honest Men did in their Writings publish to the World, that the Empire of Antichrist begun about that time, (the time of Hildebrand he means) because they Saw those things then come to pass, which were foretold long before.

(a) Flerique tum privatim, tum Publicè indignum fatinus clamitant, Pro Concione Gregorio Maledicunt, Hildebrando male precantur ipsi sum Antichristum esse prædicant, Titulo Christi, negotium Antichristi agitat; in Babylonia, in Templo Dei Sedet; super Omne id quod colitur, extollitur; quasi Deus sit, &c. Joh. Aventin. Annal. Bojor. lib. 5. p. 352. Basil. 1615. vid. plura Ibid. p. 363.

(b) Hildebr. ante Annos 170. primus specie Religionis Antichr. imp. fundamenta jecit. Hoc bellum nefandum primus auspiciatus est, quod per Successores huc usque continuatur. — Flamines illi (Papas Rom. intelligit) Babylonie soli regnare cupiunt: ferre

pavem non possunt, in Templo dei Sedeant, extollantur supra omne id quod colitur: Ingentia loquitur perditus homo ille, quasi Deus esset, &c. Aventine Ibid. lib. 7. pag. 420, 421. Vid. plura Ibid. p. 444.

(c) Flerique Omnes Boni, iusti, ingenui, simplices, tam Imperium Antichristi capisse, quod ea que Christus tot Annos Ante nobis Cantavit, evenisse cernebant, memorie Literarum prodidit. Joh Aventinus. It id lib. 5 p 363. Edit. 1615. & Edit. 1580. p. 470. And the Learned Marc. Ephesius in the Council of Florence, call'd Rome Babylon. Binus Concil. Tom. 8. p. 980. Edit. Paris. 1636,

3. But this is not all. We have further Testimonies of this Truth. 1. *Robert Grossthead*, who (both for Learning and Piety) was Inferior to none in his Age: He (on his Death-bed) having spoke of many horrid Enormities of Rome, and loss of Souls by Papal Avarice; he adds:—

(d) *Episcopus dolens de jactura Animarum per Papalis Curie Avaritiam, suspirans ait: Christus devenit, ut animas Lacraretur. Ergo, qui animas perdere non formidat, nonne Antichristus merito dicendus est?* Matth. Paris. in Hen. 3. ad Ann. 1253. p. 875.

(e) *Nonne ergo Animarum destructor inimicus Dei & Antichristus censetur?* Ibidem.

(f) *Rev. 11. 8*

(g) *Ibid. p. 876. Edit. Watsij. Nec liberabitur Ecclesia ab Egyptia servitute, nisi in ore Gladij Cruentati.*

(h) *Qui se Mystas Christi ferunt, sunt Nuncij Antichristi — Nec per hunc Antichristum, licet Christianis pacem à Deo datam servare. Joh. Aventinus Annal. Bojorum, lib. 7.*

p. 469. Editionis Basil. 1615. (i) *Sicuti Pastor es Personatus, ita Mysticus est Antichristus. Ibidem, pag. 473. vld. Epist. Ecclesie Leodiensis ad Paschal. 2. apud Binlum, Tom. 7. part. 2: p. 518.*

(k) *In Templo Dei, hoc est, Ecclesia, quasi Deus, Sedebunt, & super Omne illud quod usquam Gentium, aut Colitur, aut cultum est, extollentur. Dominationem, ubi orbique Terrarum, rejecta Cruce Christi, arripient, &c.*

(d) *Is not such a one deservedly call'd Antichrist? Is not a Destroyer of Souls (the Pope he means) an (e) Enemy of God and Antichrist?* And after a long List of Papal Tyranny and Impieties, he calls Rome Egypt; (so Saint John calls it (f) Spiritually Sodom and Egypt) and concludes that the (g) Church will never be deliver'd from that Egyptian Servitude, but by the Sword. 2. Nor is this all: we have great Councils of whole Nations, in their Publick Edicts and Constitutions, expressly declaring the Pope, to be that Antichrist, who Exalts himself above all that is called God. We have a Publick Edict, published by *Ludovicus Bavarus* Emperor, and his Counsel; wherein Pope John the Two and twentieth is call'd (h) Antichrist, the Disturber of the Peace of Christendom, and the Bishops and Clergy who adhered to him, Messengers of Antichrist. And not long after, the same Emperor, in a Diet or Counsel of the Bishops and Nobility of Germany and Italy too, and with their joyn't Consent, publishes an Edict, in the Year 1328. wherein we have a long Catalogue of the Prodigious Impieties and Tyranny of the Pope, and then and there they call him—(i) A Personated Pastor, (one who would seem to be a Pastor of the Church) but was indeed, That Mystical Antichrist. And in the same great Counsel, they publish another Imperial Decree or Constitution, wherein having set down that Character of (k) Antichrist, That he should Exalt himself above all that is called God, or worshipped, and assume a Power and Domination over the whole World:

They add, *That by many (l) Experiments, they saw these Predictions, come to pass, and (unless they were as stupid as Asses) they must be sensible of them; And then (m) Declare, That all who adhere to, and follow the Pope, are Antichristians, and He Antichrist. I know that the Roman (n) Inquisitors have call'd Aventine, Author damarus, an Author damn'd by them; and have noted all these places, I have Cited, to be Expunged; (I have the Inquisitors own Book, wherein all the Places in Aventine are to that purpose, Uncis inclusi, and to be left out in all following Editions of Aventine). But the World knows, that they have (with great Impieties and Impudence) corrupted thousands of Authors, putting out whatever makes against their Errors, and putting in, what makes the Author say, what he never meant. But their Damnation of what Aventine says, out of the Imperial Constitutions, is no refutation of it; nor are those things untrue because they would have them Expunged: as the Second Commandment is no less Divine, and a part of the Decalogue, because they leave it out. But enough of this; The Case is too plain, to need more proof.*

nish Index Expurgat. Madriti, 2612. & p. 449. and at Madrid, 1667. p. 562. Col. 2. sets down particularly, all the passages to be Expunged.

But some say, *That Antichrist is not yet come; nor will come till towards the end of the World. And (o) Bellarmine says, That this is the Opinion of Catholicks. And some Learned Protestants (as Grotius and Dr. Hammond) say, That Antichrist is both come, and gone, 1600 years ago. For Caius Caligula (Grotius his Antichrist) died (p) Anno Christi, 43. And Simon Magus (who by Dr. Hammond is supposed to be Antichrist) died (q) Anno Christi, 68. So that both Caius and Simon Magus, (who are their supposed Antichrists) are dead above a thousand six hundred years ago. Whence it will follow, That the Pope neither is, nor ever was, or can be Antichrist. For if either Caius the Emperor, or Simon Magus were then, when they lived, Antichrist, then*

(l) *Qua ideo vates veridici, Nobis ante Cantarunt, verissima esse experimentis animadvertimus; nisi plane Afini simus, Sentimus, &c.*

(m) *Qui contra obstrepere auit, tanquam Reipubl. hostis, inimicus Pietatis & Satelles Antichristi, ultimo Supplicio Parricidium luit. Conditum est hoc Decretum An. 1338. Extat apud Aventinum, Annual. Lib. 7. p. 479.*

(n) *The Portugal Index Expurgatorius. Olysiopne, 1624. pag. 29. damns Aventine, in General only. But the Spa-*

Dubium.

(o) *Bellarmin. de Rom. Pontif. lib. 3. cap. 3. §. 1.*

(p) *Baronius Annual. Tom. 1. ad Ann. 43. §. 1.*

(q) *Item Tom. 1. ad Ann. 68. §. 16. 17.*

the Pope was not; (neither of them being Bishop of *Rome*) and both of them being (so many Ages since) dead; the Pope neither is, nor ever can be Antichrist, unless you will have two great Antichrists; which no man yet ever did, or (with any Reason or Sense) can say.

Sol. 1.

In Answer to this, I shall say a few things: And, 1. For *Bellarmino* (who says, *That the Catholick Opinion is, That Antichrist is not yet come*) I confess he, and all his Party are highly concern'd to say so. For if Antichrist be Actually come, then the Pope must be that *Man of Sin*: He (and none in the World but he) having all the Characters and Marks of Antichrist mention'd in Scripture, so plain, that he who runs may read them. 2. Though *Bellarmino* say, 'Tis the *Catholick Opinion*, that *Antichrist is not yet come*; yet it evidently appears (by the many Authentick Testimonies before Cited, and the Authors were Papists) That Antichrist is come Six hundred years ago, and that the Pope was he, *Plerique Omnes Boni*, &c. (says the Historian before cited) *Most Good Men believed Rome to be Babylon, and the Pope Antichrist*.

3. *Bellarmino* (r) Cites one, (and he Bishop of Florence) whose (f) Opinion was, *That Antichrist was then come*, (almost (t) Six hundred years ago) and was severely rebuked for it by Pope *Paschal* the Second, in a Synod call'd by him at *Florence*. But *Bellarmino* might have named Five hundred more, (which he wisely conceal'd, because they were against him; and he neither had, nor could have any just Answer to so many, and so evident Testimonies) I shall only add (besides those before mention'd) one signal Testimony more, to shew, That even at *Rome* it self, it was believ'd, that Antichrist should come in the end of the Tenth Century. I have seen (and the Book, if any desire it, is still to be (u) seen) a very Ancient and Excellent MS. Missal, belonging anciently to the Church and City of *Rome*, (for there are some particular Services in it, to be said in some of the chief Churches in *Rome*) In this MS. Missal, in the begin-

(r) *Bellarmino*. de Rom. Pont. Lib. 3. cap. 3. §. Refert. B. Augustinus.

(f) *Concilium Florentinum, Episcoporum 340. Præfide Paschal. 2. contra Florentinum illius Loci Episcopum, qui Motus Quotidianis Portentis, que tunc Accidebant, dicebat jam tum natum esse Antichristum.* Genebrard. Chron. lib. 4. ad An. 1105. p. 355.

(t) Since that Council wherein he was censured, (Ann. 1105.) are 574 years pass'd.

(u) In *Bodley's* Library in Oxon. Cod. 76. super D. Arts. The MS. was

given to St. Peter's Church in *Excester*, in *Edward* the Confessor's time, by *Leofricke*, first Bishop of *Exon*; as appears by his own hand, in the beginning of that Manuscript.

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ning of it, there is a Chronological Table, in which (amongst other things) we are told, That à Christo ad Antichristum sunt Anni 999. So that it was believ'd then at Rome, that Antichrist should come in the last year of the tenth Century: and if he d d so, (and so it was believed then) Sylvester the Second (a Prodigious (x) Villain was then Pope, who was a famous (or rather infamous) Magician, and obtain'd the Popedom by the help of the Devil, as their own Platina, and Johan. Stella tell us. I know their Writers and the Popes Parasites since Luther, do (but without any just reason) question the truth of what Platina, Stella, and others more ancient have said of this Sylvester; so (y) Ommphrius, Papirius, (z) Massonus, and others, who against Truth, and the Faith of all former Historians, endeavour (Æthiopem lavare) to quit Sylvester of all these Crimes, and make him (what he was not) an Excellent Perion.

secutus, cui se Totum tradiderit, &c. Plat. in vitâ Sylvest. 2. See the Hist. of Magic by Gabr. Naudæus, c. 19. pag. 255. & Johan. Stella de vitis Pontificum, (opus revivum & correctum sub Julio 2. as we are told in the last page (ave one) Basil. 1507. in vita Sylvestri. 2. (y) In Annotat. ad vit. Sylvest. 2. apud Plat. Edit. 1526. (z) In vitâ Sylvest. 2.

2. For (a) Grotius, who would have Caius Caligula to be Antichrist, and Dr. Hammond, who thinks; that Simon (b) Magnus and his Gnosticks better deserv'd that Name: I confess they were very Learned and Worthy men, but men; and had (as the best have) their Errors. Optimus ille non qui nullis, sed minimis urgetur. Certainly it is as lawful for me (and not more immodestly) to contradict them, as it was for them to contradict all (Ancient and Modern) who ever writ on those Passages in the Second to the Theſſalonians, concerning Antichrist. I had, and have great respect and reverence for their Persons, and Memory, but more for Truth; and therefore, the Apology of Aristotle (concerning the Errors of his Master Plato) may, and shall be mine. Amicus Plato μάλλον ἢ τ' ἄλλῃς. He (whoever he be) who out of Reverence and Respect to any men (how great soever) either imbraces; or (when he knows them) conceals their Errors, wants Charity to him-

(x) Malis Artibus Pontificatum adeptus est — Ambitione & Diabolica dominandi cupiditate impulsus, Archiepiscopatum Rheimensem, dein Ravennatem, postremò Pontificatum, Adjuvante Diabolo, consecutus. And a little before, Relicto Monasterio. Diabolum

(a) Grot. in 2. Theſſ. 2. 4, 5.

(b) Dr. Hammond on the same place, and more largely, contra D. Blondellum Dissert. 1. Proœmialis. De Antichristo.

self and others; who possibly (if he had not conceal'd them) might have avoided those Errors, and gain'd the knowledge of Truth. In short then, I consider

1. That it is evident in the Apostle, that Antichrist was not come when St. Paul writ that Epistle; for he tells them, (c) *That an Apostacy must first come, and that which hindred the Appearing of Antichrist, must be taken out of the way,* (neither of which was done, when he writ that Epistle) *Grotius* saw this, and therefore (unless he would contradict Truth and the Apostle) he could not make *Caius* Antichrist, unless the Epistle were so dated, that it was writ before *Caius* appear'd. For this purpose, he tells us, *That Paul writ the Epistle, Anno (d) Christi, 38, or 40. in the Second year of Caius Caligula; and (he says) that although Caius was Emperor before St. Paul writ this Epistle, yet his Impiery did not appear till afterwards; He in the beginning of his Reign carrying himself like a good Prince.* So that the main Hinge on which *Grotius* his Opinion turns, is this date of *Paul's* Epistle: For if it was not writ before *Caius* appeared, (or the year 40.) then 'tis evident that *Caius* cannot be Antichrist, nor *Grotius* his Hypothesis true. Now that this Epistle was writ in the Second year of *Caius Caligula* (which *Grotius* affirms) is so far from being true, that (by the Judgment and Consent of the most Learned Chronologers (Papists and Protestants) it was writ at least Seven or Eight years after *Caius* was dead. Such, I mean, as the late Lord Primate of Ireland Dr. (e) *Usher*, (f) *Baronius*, (g) *Simpson*, (h) *A Lapide*, (i) *Calvisius*, &c. all of which Authors (and many more) say, and prove, that it could not be writ before the year of Christ, 50. and some of them, that it was writ Anno Christi, 53, or,

(c) 2 Thess. 2.
6, 7.

(d) Secundum
Computum Dio-
nyfij vulgar 38 sed
Ann. Christi. 40. se-
cundum verum
Computum. Collegi
(inquit Grotius)
scriptam hanc Epi-
istolam Anno Altero
Caieni Principatus.
Grotius in Prologo
ad 2. ad Theff.

(e) Ufferius An-
nal Part. posteriori.
Ætat. Mundi. 7.
ad Ann. 54. p. 667.
in which year he
says, and proves
this Epistle to be writ.
(f) Baronius Annal. Tom. 1. ad Ann. Christi. 53. §. 1. p. 408. in
which year he says this Epistle was writ. (g) Ed. Simpson Chronici Cathol. part. 7. ad
Ann. 51. p. 36. hoc Ann. 2. ad Theff. Epist. scriptam putat. (h) Corn. A. Lapide in Argu-
mento ad. 2. ad Theff. & in Chronolaxi Actuum Apostolorum ad Ann. Christi. 53. pag. 4. quo
Ann. 2. ad Theff. Epist. esse Scriptam asserit. (i) Calvisius ad Ann. Christi. 50. hoc Ann. 2.
ad Theff. scriptam vult.

54. So that the Learned Primate of Ireland (Second to none in Exactness in Chronology) speaking of *Grotius* his date of this Epistle, says, (k) *That Grotius erred exceedingly, when he said this Epistle was writ in the time of Caius Caligula.* 2. But that it may evidently appear, that *St. Paul* did not write this Second Epistle to the *Thessalonians* Anno *Christ.* 40. (as *Grotius* says) but at least Ten or Eleven years after; let it be consider'd, 1. That it is a received Truth, that *Paul* was Converted Anno *Christ.* 34. 2. 'Tis certain in the Text, that *Paul* had been at (l) *Thessalonica*, before he writ his First Epistle to them. The Query then will be, When he came to *Thessalonica*: For if he had not been there, before the year 40. *Grotius* his Hypothesis will be evidently untrue. And that he was not, will appear from that Account Scripture gives of him, after his Conversion; Thus, 1. He himself tells us, that immediately after his Conversion, he (m) went into *Arabia*, and returned to *Damascus*; and then (n) after three years, he went to *Jerusalem* (which was Anno *Christ.* 37: and (o) fourteen years after, he and *Barnabas* went up to *Jerusalem* (Anno *Christ.* 51.) 2. He and *Barnabas* (sent from *Antioch*) went to *Jerusalem*, and were at the (p) Council of the Apostles there; which Council was held, Anno *Christ.* 47. says (q) *Simpson*; Ann. 48. as the (r) *Magdeburgenses* think; Ann. 50. says (s) *Helvicus*; Ann. 51. so (t) *Baronius*, (u) *Funccius*, (x) *A Lapide*, (y) *Bellarmino*, &c. Anno *Christ.* 52. says (z) *Archbishop Usher*. Now let the Council be held which of these years you please, it will utterly overthrow *Grotius* his Hypothesis. For, 3. It is evident in the Text, that *Paul* at the time of that Synod, had not been at *Thessalonica*, and so had writ no Epistle to them; seeing he says, (a) that he had been with them before he writ his First Epistle. That he had not been at *Thessalonica* at or before the time of the Council, appears by what *Luke* says of him after the Synod: who tells us, that he went to (b) *Antioch*; then through (c) *Syria* and *Cilicia*; then to (d) *Derbe* and

(k) *Annal. parr. posteriori, Etate Mund. 7. ad Ann. Christ. 54. p. 668. Toto Cælo erravit Grotius, cum hanc Epistolam sub Caiæ exaratum existimabat.*

(l) 1 *Thess. i. 5.*

(m) *Gal. i. 17.*

(n) *Gal. i. 18.*

(o) *Gal. 2. 1.*

(p) *A& 15. 2.*

(q) *Chron. Catholicæ, part. 7. ad Ann. 47. p. 34.*

(r) *Centur. 1. lib. 2. cap. 9. p. 420.*

(s) *Theatro Hist. ad dictum Annum.*

(t) *Tom. 1. ad Ann. 51. §. 6.*

(u) *Chronol. ad dictum Ann. p. 93.*

(x) *In Chronotaxi, ad Ann. 51.*

(y) *In Chronot. sua ad dictum Ann.*

(z) *Usserius Annal. part. 2. ad Ann. 52. pag. 660.*

(a) 1 *Thess. i. 5.*

(b) *A& 15. 30.*

(c) *Ibid. ver. 41.*

(d) *A& 16. 1, 2.*

Lystra,

(e) Ibid. vers. 6.

(f) Ibid. vers.

11, 12.

(g) Aët. 17. 1.

(h) Ibid. vers. 10.

(i) Ibid. vers. 15.

(k) Aët. 18. 1.

(l) Orosius secuti

sunt Omnes deinceps
Chronographi, & Baro-
nius, &c. Hen. Va-
lesius in Notis ad
cap. 18. lib. 2. Eu-
sebij p. 37.

(m) Paulus Anno
demum Claudij. 9.
venit in Græciam.
Ibid. Col. 2. B.

(n) 1 Theff. 3. 2,
6. vid. Hen. Holden
Theolog. Parisien-
sem in Tabula Ge-
storum Pauli, in
Calce N. Test. à se,
cum Annotat. Edit.
Parisi. 1660. p. 883,
884. ubi hæc Om-
nia firmit.

(o) 2 Theff. 2.

6, 7.

(p) Dr. Hammond
in the Prologue to
his Annotat. on the
Second to the
Theffalonians.

(q) Baronius

Annal. Tom. 1. ad Ann. Christ. 43. §. 1. In which year 'tis certain Caius died. (r) Dr. Hammond An-
not. p. 718. Col. 2. ex Professo proves that Caius could not be Antichrist.

Lystra, Circumcised *Timothy*, and took him along with him. Then he went through (e) *Phrygia*, *Galatia*, and *Mysia*, and so to *Troas*. And (in a Vision) being call'd to (f) *Macedonia*, he went to *Neapolis* and *Philippi*: and having pass'd through *Amphipolis* and *Apollonia*, he came to (g) *Thessalonica* (the first time he ever was there; but, as yet, had never writ to them.) Thence he went to (h) *Berea*, (i) *Athens*, and (k) *Corinth*; At *Corinth*, *Aquila* and *Priscilla* (banish'd from *Rome*, as all Jews were, by *Claudius*) came to him: and this was the Ninth year of *Claudius*, (that is, *Anno Christ. 51.*) as *Josephus*, *Orosius*, *Baronius*, and all *Chronologers* testifie, as a very Learned (l) *Historian* tells me: And he himself confesses, that *Paul* came into *Greece* (m) *Anno Claudij. 9.* that is, *Anno Christi, 51.* And yet *Paul* had writ no *Epistle* to the *Thessalonians*, till *Timothy* (whom he left at *Thessalonica*) came to him into (n) *Greece*, (as he himself tells us) so that by the Premises, I think it may, and does appear, that the First *Epistle* to the *Thessalonians*, was not only writ after the *Synod* of the *Apostles*, Aët. 15. but after *Paul* had pass'd through and preach'd in all those Countries before mention'd, after he had been at *Thessalonica*, left *Timothy* there, came into *Greece*, met *Aquila* and *Priscilla* come from *Rome*, (which was *Anno Christ. 51.*) and *Timothy* was returned to him; then (and not till then) he writ his First *Epistle* to the *Thessalonians*; and therefore it is impossible *Caius Caligula* should be *Antichrist*, who was not come (as (o) *St. Paul* tells us) when he writ his Second *Epistle*, who yet was come and dead, at least Seven or eight years before he writ the First. 3. And *Dr. Hammond* confirms what I have said; who grants, that the Second *Epistle* to the (p) *Thessalonians* was writ *Anno Christ. 51.* which was at least Seven or Eight years after *Caius* (*Grotius* his *Antichrist*) was (q) dead and gone. So that (by (r) *Dr. Hammond's Principles*) *Grotius* his Hypothesis is utterly

overthrow,

overthrown, and *Caius* the Emperor cannot possibly be that Antichrist St. Paul speaks of; who was not come, when he writ that Epistle.

2. And by the same Principles, Dr. *Hammond* has evidently Confuted his own Opinion, and Excluded *Simon Magus* from all possibility of being Antichrist. For that Doctor expressly affirms two things; 1. That the Second Epistle to the *Thessalonians*, was writ, in the year of our blessed Saviour, 51. 2. That then Antichrist (when that Epistle was writ) was not come or reveal'd: which two things being granted, (as they must, for the Doctor says the one, and the Apostle the other) it evidently follows, that *Simon Magus* neither was, nor could be that Antichrist the Apostle speaks of in that Epistle. For it is certain, that *Simon Magus* was come, and his Heresie and Prodigious Impiety discovered many years before. For, 1. It is certain, that when *Peter* and *John* were sent to (f) *Samaria*, they met *Simon Magus* there; who though he had been (t) baptiz'd by *Philip* the Deacon, was no better for it, and Impiously offer'd (u) Money to purchase Power to give the Holy Ghost; *Peter* (cursing both (x) him and his Money) told him, *That he was in the (y) Gall of Bitterness, and the Bond of Iniquity*. 2. Now this was done, in the year of our blessed Saviour (z) 35. which was Fifteen or Sixteen years before, the Second Epistle to the *Thessalonians* was writ, or Antichrist come and revealed, (according to Dr. *Hammond's* own Computation) And therefore it is impossible that *Simon Magus* should be that Antichrist, the Apostle speaks of. For that from the year 35. till after 51. (for Sixteen years together) he should not discover, but conceal his Impiety, (who as a Magician and an Impious Villain before, and then declared by *Peter*, to be in the *Gall of Bitterness, and Bond of Iniquity*) is utterly Incredible. Sure I am, that (a) *Baronius* and (b) *Nicephorus* (to name no

(f) Aët. 8.
(t) Ibid. ver. 13.
(u) Vers. 18.
(x) Thy Money
perish with thee, ver.
20.

(y) Ibid. ver. 23.
(z) *Baronius*
Annal. Tom. 1. ad
Ann. 35. §. 9. Ita
etiam Hen. Holden
Dr. Theol. in Tabu-
lâ Gestorum Petri,
in Calce N. Test.
cum Annot. suis E-
dit. Paris. 1660. p.
881.

(a) *Magus cum*
inde recessissent A-
postoli, contra eos ob-
niti, eorumque Do-
ctrinâ adversari
non dubitaret: &
qui olim Samaritas
dementarat, Judæos
iisdem Artibus ag-
gressus, quos Apo-
stolis Insuperos vi-
deat, se esse Dei Fi-

lium, illis Suadere Conatus est. *Baronius* Annal. Tom. 1. ad Ann. 35. §. 20.
&c. Itaque hinc *Simon Magus* emulatione percitus, contra Apostolos, eorumque Doctrinam se Arma-
vit. *Nicephorus* Hist. Eccles. Lib. 2. cap. 6. p. 141.

more)

more) tells us, That after the Apostles were gone from *Samaria*, *Simon Magus* set himself against our blessed Saviour and his Apostles, (whom he thought only better Conjurers than himself) and by his Magick and Diabolical Arts seduced many Samaritans and Jews, and made them believe that he was the Son of God, &c. So far was he from Concealing his Impiety, till after the writing of that Second Epistle to the *Thessalonians*, and the year 51. That by all the Magick and Malice he had, he publicly seduc'd both Jews and Gentiles, long before that time; and so could not be that great Antichrist St. *Paul* speaks of. 2. But I neither shall, nor need bring any further proof of this Particular, (that *Simon Magus* had before the year 51. discovered himself to be an Adversary to our blessed Saviour, and his Apostles and Christianity) because Dr. *Hammond* himself (though in Contradiction and Evident Confutation of his own Hypothesis) doth both Confess, and *ex professo*, prove it. For he tells us——(c) *That after he was baptiz'd, Act. 8. he went on in his way of deceiving the People by Sorceries, as appears, by his desiring to buy the Power of working Miracles from the Apostles, and being deny'd that, Soon after he set up, and opposed himself against Christ, and accordingly is here call'd ὁ ἄντικρις, the Adversary, &c. where Dr. Hammond tells us, That soon after Simon's being with the Apostles at Samaria, he discovered himself to be an Adversary to Christ, our blessed Saviour. Now 'tis certain, that his meeting the Apostles at Samaria, was Anno (d) Christ. 35. and so (by Dr. Hammond's Computation, who says that Epistle (the Second to the Thessalonians) was writ Ann. 51. that is, Fifteen or Sixteen years before Antichrist came, and therefore it is impossible Simon should be that Antichrist Paul speaks of, who was not come when he writ that Epistle, unless you will say, (which is highly irrational) that Antichrist came Fifteen or Sixteen years, before St. Paul says he was to come. 3. Nor is this all; for the same Learned and Reverend (e) Doctor tells us, out of (f) Eusebius, That Simon*

(c) Dr. Hammond
in his Annotat. on
2 Thess. 2.3. Lit. E.
p. 719. Col. 1.

(d) Baronius
Annal. Tom. 1. ad
An. Christ. 35. S. 9.

(e) Dr. Hammond
Annotat. on 2
Thess. 2.3. litera d.
p. 718. Col. 2.

(f) Eusebius Hist.
Ecclesiast. lib. 2. c.
12. in the Latin;
but 13. in the
Greek.

Magus came to Rome, in the beginning of Claudius his Reign; where he did such Miracles by the help of the Devil, that he was taken for a God, and had a Statue erected for him. And almost all the Samaritans, and some of other Nations confess'd him to be the first and Principal God, and worshipped him with all sorts of Sacrifices, &c. These are his words, by which it is evident (in the Doctors Opinion) that Simon was at Rome, In the Beginning of Claudius his Reign, and sufficiently revealed to be an Adversary to our blessed Saviour and the Gospel, and prevailed so far, that (as (g) Hierome tells us) Peter went to Rome, Anno Claudij 2. (which was Anno Christ. 44.) to oppose Simon and defend the Gospel. Now all know, that Claudius began his Reign, Anno (h) Christ. 43. which was at least Seven or Eight years (in Dr. Hammond's own Computation) before the Second Epistle to the Thessalonians was writ, or Antichrist come; And therefore Simon Magus could not be that Antichrist Paul speaks of, who was not come or reveal'd, when that Epistle was writ; whereas Simon was both come and reveal'd some years before.

(g) Hierome De Scriptor. Eccles. in Petro.

(h) Baronius Annal. Tom. 1. ad Ann. 43. §. 1.

3. Many things are said of Antichrist in Scripture, which cannot be applied to Caius, or Simon Magus, with any truth or probability. 1. Antichrist was (by Usurpation) to have a Supream Power and Authority, (as our (i) Adversaries confess) and should make war with, and persecute the Servants of Christ, and (as to killing the Body) overcome (k) them, till he was drunk (l) with the Blood of the Saints. This neither Caius nor Simon Magus did. Caius (though he had a Supream Power) was no persecutor of Christians; much less so far, as to be drunk with their Blood. Nero (m) was the first Roman Emperor who persecuted Christians; three and twenty years after Caius (n) was dead: And as for Simon Ma-

(i) Vide Hen. Holden. Dr. Parisiens. in cap. 13. vers. 1. Apoc. vidi Bestiam; i. e. Antichristum, habentem Cap. 7. i. e. Auctoritatem Supream, & Cornua. 10. id est, potestatem Maximam. Vid. Grotium in dictum locum.

(k) Apoc. 13. 7.

(l) Apoc. 17. 6.

(m) Euseb. Hist. Eccles. l. 2. c. 25. πρῶτον αὐτοκρατορεῖν, &c. Nero Rom. Imperat. primus Hostis, &c. Ita Tertullianus — Neronem primum in sectam nostram gladio ferocisse. Euseb. in Chronico ad Ann. Christ. 70. (n) Caius died Anno Christ. 43. and the first Persecution under Nero was Anno Christ. 66. Baronius Tom. 1. ad Ann. 43. §. 1. & ad Ann. 66. §. 9.

gus (a despicable and beggarly Magician) he never had any Power of the Sword, nor ever did, or could make War against the Christians, much less overcome them, and be drunk with their Blood. 2. But (that I may not trouble the Reader, nor my self, with any more Particulars) I say (and think it an Evident Truth) that there is nothing said in Scripture, or in the Works of the Fathers, or in any Writings of Ecclesiastical Authors, for Sixteen hundred years after our blessed Saviour, from which it may but probably be concluded, that *Caius* the Emperor, or *Simon Magus*, was that great Antichrist mention'd by St. Paul and St. John; But *πᾶν τελευτήον*, on the contrary, it does appear both by Scripture and the Consent of Christendom, for Sixteen hundred years, that neither of the two was, or possibly could be that great Antichrist. For,

1. It does appear (by what is above said) that what St. Paul says of Antichrist, *2 Thess. 2.* cannot be meant of *Caius* or *Simon Magus*; because St. Paul in that place says expressly, that when he writ that Epistle, the Man of Sin, and Son of Perdition was not come and reveal'd. And yet that Epistle being writ (as Dr. Hammond Confesseth) Anno Christ. 51. *Caius* was both come and dead at least Seven or Eight years before the year 51. and therefore could not possibly be that Antichrist who was not come till after it. And for *Simon Magus*, he was (as Dr. Hammond grants and proves) both come and reveal'd as many years (as *Caius* was dead) before St. Paul writ that Epistle; and consequently before Antichrist was come or revealed. And so he (who was come and reveal'd) could not be that Antichrist, who (as St. Paul assures us) was not then come or revealed.

2. St. Paul elsewhere gives us some Characters of Antichrist, and his Adherents; as (a) men giving heed to seducing spirits, speaking lies in Hypocrisie, forbidding to marry, and commanding to abstain from meats, which God had created to be received, &c. Where I observe, 1. That in the

(a) 1 Tim. 4.1.

3.

the former place, (but now (p) spoken of) he told the *Thessalonians*, that an Apostasie must precede the coming of Antichrist; and he tells us, what kind of Apostasie it must be; (q) *A departing or falling from the Faith*. 2. That these two Marks of Antichrist (forbidding Marriage, and commanding to abstain from Meats) are such as none but the Pope can pretend to; who so severely forbids the Marriage of the Clergy (Secular and Regular) that it is a (r) *greater sin* (with them) *for a Priest to marry* (though God Approves and Commands it) in such as otherwise have not the Gift of Continence) then it is for him to commit Fornication, and keep a Concubine. Nay they say, that a Priests marriage is (s) *Incestuous, Sacrilegious, and worse than All Adulteries*. Nor is this Abominable Doctrine, the Opinion of any private Doctor only, but is approved as *Orthodox*, by (t) *several Universities*. So that in both these [forbidding to marry, and commanding to abstain from meats] what God in his Word expressly approves, the Pope condemns; and what God Commands, he Impiously Contradicts; and so evidently proves himself to be, *That Man of Sin, who Exalts himself above all that is called God*. 3. What the Apostle in this Epistle speaks of the Apostasie and Antichrist which followed, is not of things past or then in being, but of things to come afterwards. For he expressly says——(u) *That in the Latter Times some should depart from the Faith, &c.* Neither *Apostasie* nor *Antichrist* were then come; but afterwards, in the *Latter times*, should come. 4. Now he writ this

we have, 1. The Approbation of the University of *Mentz*; and they say, they had read it diligently; *Dignissimūque judicasse quod in publicum prodiret, manibūque Studioforum Assiduē tereretur*. 2. The University of *Colon*: *Approbat, Omnibūque veritatis amantibus Plurimum Profuturum testatur*. 3. The University of *Lovan*: *Dignum judicat, quod adversus pestilentes nostri Temporis Sectariorum errores, Catholicorum manibus tractetur*. 4. The Divines of *Triers*: *Enchiridion Costeri, quia & eruditē & Orthodoxē per Omnia Scriptum, Summa cum utilitate legi possit*. (u) 1 Tim.

(p) 2 Thess. 2. 3.

(q) Ἀποστασία
ἢ ἀποστασία
1 Tim. 4. 1.

(r) Gravius peccat Sacerdos, si Matrimonium contrahat, quam si fornicetur, & domi concubinam foveat. Vid. Costeri Enchiridion, cap. 15. Propos. 9. P. 459. Edit. 1587.

(s) Hereticorum Ministri Sacerdotium Incestis Nuptiis fœdantque non sunt Nuptiæ, sed Pejora Omnibus Adulteriis Sacrilegia. Idem Ibid. p. 460.

(t) See the Approbations of Coster's *Enchiridion* in the Beginning. Edit. Colon. 1587. Edit. Turnoni, 1591. Where

(x) So Ed. Simpson Chronol. Cathol. Part. 7. ad Annum 54. p. 37.

(y) So Baronius Annal. Tom. 1. ad

Annum 57. Num. 189. So Ger. Mercator Atlant. Minoris Arnhemij, 1621. p. 676. In Itinerario Pauli. And so Corn. A Lapide in Chronotaxi, ad Annum 57. (z) Jac. Uferius Armachanus Annal. Part. 2. ad Annum Christi 65. pag. 688.

Epistle, as some (x) think, *Anno Christi* 54. or as some (y) others (and they far more) *Anno* 57. or (as the most Exact (z) Chronologer) *Anno Christi* 65.

Now let my Adversaries choose which Computation they will, for the date and time of writing this Epistle; let it be (if they please) the year 54. which is furthest from Truth, yet most favourable to their Opinion. I say, admit that this first Epistle to *Timothy* was writ by *St. Paul*, *Anno* 54. yet it will appear by the Premisses, 1. That Antichrist was not then come, nor revealed, because *St. Paul* says so. 2. And therefore, that neither *Caius* nor *Simon Magus* could be Antichrist; Because *Caius* was both come and dead ten or eleven years before; and *Simon Magus* was come, and his Heresie and Impieties revealed (as *Dr. Hammond* grants and proves) long before that time.

(a) In his Second to *Tim.* 3. 1. 2. 3. &c. which Epistle was writ, says *Baronius*, *Anno Christi* 59. Annal. Tom. 1. ad Ann. 59. Num. 19. And Archbishop *Usher* says it was writ *Anno Christi* 66. Annal. Part. 2. ad dictum Annum, p. 691. (b) 2 *Tim.* 3. 1. (c) 2 *Thess.* 2. 3.

3. After (a) this, *St. Paul* speaks of this *Apostasie* from the Faith; but still as of a thing not yet come, but to come in future (b) times; ἐσχάταις ἡμέραις, in the last times; so that if *St. Paul* say true, that great *Apostasie* (which was to (c) preceed the coming of Antichrist, was not come when he writ that Epistle, which was (as the Learned Primate of Ireland *Dr. Usher* thinks) *Anno Christi* 66. or (as *Baronius*) *Anno Christi* 59. And therefore it is impossible that *Caius* or *Simon Magus* should be Antichrist, both come, and their Villanies revealed long before.

4. *St. Peter* writ his Second Epistle a little before his Martyrdom; for so he himself says — (d) *Knowing that I must shortly put off this Tabernacle*, (or that my death

(d) 2 *Pet.* 1. 14. ταχὺν δεῦν ἡ ἀπόθεσις τῆς σκηνῆς μου, velox est depositio tabernaculi mei. Versio Vulgata.

hastens).

hastens) now an Exact (e) Chronologer tells me (and proves) that he died *Anno* 67. and writ this (f) Epistle *Anno Christi* 66. I do know that some (g) say he writ it *Anno Christi* 67. and *Baronius* says (h) he writ it *Anno* 69. But, 2. which of those years soever it was writ in, the great Apostasie (which preceded the coming of Antichrist) was future and afterwards to come. So he himself tells us, (i) *But there were false Prophets among the People, even so (ἑσονται) there shall be false Teachers among you, who privily shall bring in damnable Heresies, &c.* These false Prophets and the great Apostasie were (when he writ that Epistle) future and to come. And therefore 'tis certain *Caius* or *Simon Magus* could not be Antichrist. For it was writ in the Year 66. *Caius* was come, dead and gone three and twenty years before; and *Simon Magus* his Heresies and Impieties publickly reveal'd and known, and is afore proved, even by Dr. *Hammond* himself.

5. In the *Revelation*, St. *John* does more fully describe Antichrist; That (k) he rose out of the Sea, with seven Heads and ten Horns, and on his Horns ten Crowns, &c. That he should make War (l) with the Saints, overcome them, and be drunk with their blood; That his Seat should be (m) Rome, mystically, or (n) spiritually call'd Egypt, Sodom, and Babylon; That ten (o) Kings should give their Power to that Beast, aid and assist him in his Tyranny and Impieties; That those Kings should at last forsake him, and utterly destroy (p) him, and burn and utterly destroy (q) Babylon (or Rome) his Seat, never to be inhabited any more: Which is such a Description of the great Antichrist, as never can (with any truth or probability) be attributed to *Caius Caligula* or *Simon Magus*. 2. But that which here, I more particularly press, is, 1. That St. *John* in the *Revelation* speaks of Antichrist, (not as past, or present, but) as future, and yet to come, when he writ that Book (as is evident in the Text, and is, and must be confess'd. 2. And it is as certain, and generally agreed upon, that he writ the *Revelation* in:

(e) *Jac. Ullerius*. *Armach. Annal.* Part. 2 ad Ann. 67. p. 691. vide *Lyrannum* in *Glossa* ad *Prologum Hieron.* in 7. *Epist. Canonicas*, & *Hieronym.* *De Illust. Eccles. Doctoribus*, c. 1.

(f) *Idem Ullerius* ibid. p. 691.

(g) *Simpl. Chron. Cathol.* Part. 7. ad *Annum* 67. p. 44.

(h) *Baronius Annal.* Tom. 1. ad *Annum* 69. §. 1.

(i) 2 *Pet.* 2. 1.

(k) *Rev.* 13. 1.

(l) *Rev.* 17. 6.

(m) *Rev.* 17. 18.

(n) *Rev.* 11. 8.

(o) *Rev.* 17. 12. 13.

(p) *Ibidem* vers. 15. 17.

(q) *Rev.* 18. 2. 21.

(r) *Raymoss*

(r) Rev. 1.9.

(1) *Johannes Apocalypsin viderat, pene sub nostro seculo, ad Finem Comitiani Imperij. Irenæus advers. Hæres. lib. 5. pag. 259. Col. 2. Edit. Erasmi. So Eusebius Hist. Eccles. lib. 3. cap. 23. where he cites Clemens Alexandr. for the same purpose. So the Acta Martyrij Timothei, apud Photium Biblioth. Cod. 254. p. 1402. 1403. So Orosius Hist. l. 7. c. 10. 11. p. 594. And so Hierom. de Doctr. Ecclesiæ Illustr. c. 9. ad Ann. 97.*

(t) Baronius Annal. Tom. 1. ad Annum 97. §. 1.

(u) The Revelation was writ Anno Christi 97. Caius died Anno 43. (Baronius Annal. Tom. 1. ad Ann. 43. §. 1.) and so was dead 54 years before Antichrist came.

(x) Simon Magus died Anno Christi 68. (Ita Baronius

ex Eusebio, Epiphanio, &c. Tom. Annal. 1. ad Annum Christi. 68. §. 17. 18.) which was Nine and twenty years before the Revelation was writ, or Antichrist come, if St. John says true. (y) Dr. Hammond in his Premonition to his Annotat. on the Revelation, pag. 906. & 907.

(z) Epiphanius Hæres. 51. §. 12. & 33. (a) Baronius Annal. Tom. 1. ad Annum 99. §. 2. Dionysius Petavius in Notis ad Epiphan. Hæresin. 51. Num. 33. & Baronius Ibid. ad Ann. 93. §. 9. D. Blondellus de Sybillis, lib. 2. cap. 2. Possevin. in Apparatu verbo Johannes Apostolus, pag. 814. &c.

(r) *Patmos* (whether he was banish'd by (1) *Domitian*) Anno (t) *Christi* 97. The Premises being granted, (as they ought and must) being built upon better Authority, then any is, or can be for the contrary, 1. That Antichrist was future and to come, when St. John writ the *Revelation*. 2. That he writ it Anno *Christi* 97. It will evidently follow, that it was impossible, that either *Caius* the Emperor, or *Simon Magus*, should be that great (u) Antichrist. *Caius* being dead four and fifty, and *Simon* (x) *Magus* nine and twenty years before St. John writ the *Revelation*, and so before Antichrist was to come. I know that the Reverend Dr. (y) *Hammond* indeavours to prove, that *John* was in *Patmos*, and writ the *Revelation* there in the time, and about the ninth year of *Claudius*, which was Anno *Christi* 51. which was six and forty years before the time I have assigned for St. *Johns* being in *Patmos*, and writing the *Revelation*: Now for his Opinion, Dr. *Hammond* neither has, nor pretends to any Testimony of Antiquity, save only that of (z) *Epiphanius*; who in that particular is miserably mistaken, (as he is in many more) as is (a) confess'd and prov'd by Learned men, and they such, who have a due Reverence for the Fathers, and particularly for *Epiphanius*. 2. That St. *John* should be banish'd, and write the *Revelation* under *Claudius*, (which only Dr. *Hammond* and (b) *Grotius* say (out of *Epiphanius*) to give some Colour to their new and contradictory Hypothesis) is evidently against the concurrent Sense and Testimonies of Ancient and Modern Authors. For besides *Irenæus*, *Clemens Alexandrinus*, *Eusebius*, *Acta Martyrij*

Timothei apud Photium, Hierome, and Orosius (before-cited) *Johan.* (d) Malela *Antiochenus*, (e) *Haymo*, (f) *Arethas*, *Ado* (g) *Viennensis* (and many more) constantly say; That *John* was banish'd into *Patmos*, not by *Claudius*, but by *Domitian*, and writ his *Revelation* there. 3. But I shall not go about any further proof of this; For Dr. *Hammond* has saved me the Labour, and confess'd it; For it is certain from the Text, that *Antipas* had suffer'd Martyrdom, before *John* writ the *Revelation*; *John* himself telling us (h) so, *Thou hast not deny'd my Faith, when Antipas my faithful Martyr was slain among you.* So that 'tis Evident, *Antipas* had suffer'd Martyrdom before *John* writ his *Revelation*. Now *Antipas* suffer'd, and was slain by *Domitian*, in the Second Persecution of the *Christians*, which was *Anno Domitiani 10. Christi 92.* So the Old Roman (i) *Martyrology*, and (k) *Baronius* assures us; and Dr. (l) *Hammond* confesses it, That *Antipas* suffer'd Martyrdom under *Domitian*. Whence it evidently follows, That St. *John* speaking of *Antipas* his Martyrdom, as a thing past when he writ his *Revelation* (and that in *Domitian's* time) he could not write it in *Claudius* his time, who was dead (m) eight or nine and twenty years before *Domitian* came to the Empire. So that *Antipas* being put to death, in *Domitian's* time, (as Dr. *Hammond* affirms) and St. *John* in the *Revelation*, mentioning his Martyrdom as a thing past, when he writ; 'tis Evident, that he writ that Book after the death of *Antipas*, and so in, or after *Domitian's* time, and not in the time of *Claudius*.

- (d) *Joh. Malela* in *Domitiano MS.* in *Bibliotheca Bodleiana Oxon.* pag. 161. alias 171.
(e) *Haymo Hist.* lib. 3. cap. 15. pag. 55.
(f) *Arethas* in *Apocalypf.* cap. 1. 9.
(g) *Ado Viennensis* in *Chronico.* ad *Annum Christi.* 84. apud *Laurent. de la Barre*, pag. 493.
(h) *Rev.* 2. 13.
(i) *Martyrologium Romanum* ad diem *Apr.* 11.
(k) *Baronius Ann.* not. ad *Martyrologium Romanum* ad diem diem *April.* 11. & *Annal. Tom.* 1. ad *Ann. Christi.* 93 §. 9.
(l) Dr. *Hammond* in *Annorat.* ad *Apocal.* 2. 13. lit. 1. pag. 927. Col. 1.
(m) *Moritur Claudius* *Ann.* *Christ.* 55. seu 56. *Baronius* ad *Ann.* *Christ.* 56. §. 42. &

Domitianus Imperium adit Anno Christi 84. Baronius ad dictum *Annum.* §. 1. And hence it appears that *Claudius* died either $\left\{ \begin{array}{l} 84 \\ 55 \end{array} \right\}$ Twenty nine, or $\left\{ \begin{array}{l} 84 \\ 56 \\ 28 \end{array} \right\}$ Twenty eight years before *Domitian* came to the Empire.

6. St. *John* in his first (n) *Epistle*, speaks of *Antichrist* as then to come, when he writ that *Epistle.* It is the last time (saith he) and as you have heard that *Antichrist* shall come;

- (n) 1. *Joh.* 2. 18. & cap. 4. 3.

(o) Nunc multi
sunt Antichristi

λέγεται δὲ κλεινόν
καὶ τὰς ὁμοίας) qui
nunc illum præce-
dunt, iterque illi
parant: προσδο-
κῶντων τῶν πολλῶν
Ἀντιχρίστων τῷ ἐνι.
Oecumenius in 1
Johan. Epist. καρ. γ.
p. 573 C.D. So Bede,
Eftius, &c. in 1 Joh.
2. 18. So Gagneius,
Ibid. &c.

(p) Τὸν Ἀντι-
χρίστον ἐν ἐσχά-
τοις καίτοις προ-
σδοκῶμεν. Idem I-
bidem. Nunc multi
sunt Antichristi, qui
Omnes Maximo illi
Antichristo in Fi-
nem Seculi Venturo,
quasi suo Capiti, Te-
stimonium credunt.
Bede in 1 Joh. 2.
18.

(q) 1 Joh. 4. 3.
Ἀντίχριστος καὶ νῦν
ἐν τῷ κόσμῳ ὤν
ἔστιν.

(r) Jam in Mun-
do est; ἡ Σωμω-
κὴς ἀλλὰ διὰ τῶν
προσδοκῶντων

τῶν πολλῶν Ἀντιχρίστων τῷ ἐνι. Oecumenius ibidem καρ. δ. pag. 587.D.

(s) Vide Gro-
tium in 1 Joh. 2. 18.

(u) Inter Antichristos, unus futurus erat ceteris Eminentior, ad quem Locus 1 Joh. 4. 3. pertinet, is
vero non alius fuit quam Barchochebas. Grotius in 1 Joh. 2. 18.

(x) Apparuit Barchochebas
Ann. Christ. 130. Adrian. 11. apud Baronium, Annal. Tom. 2. ad Ann. 130. Num. 4. 5.

(y) Gro-
tius in 1 Joh. 4. 3. Talis Prophetia (he speaks of the Propheties of false Christs, and Prophets)

viam sinit Magno Ipse & Eximio Antichristo.

even now there are many Antichrists, &c. Here two things
(I conceive) are Evident; 1. That *nunc*, when St.
John writ this Epistle; there were many Antichrists; that
is, many (o) false Prophets and Hereticks forerunners of
Antichrist, who made way for him. 2. And that the
great Antichrist, ὁ Ἀντίχριστος, was to (p) come, when
St. John writ. This Oecumenius, Bede, Eftius, and ge-
nerally all Commentators (Ancient and Modern, Prote-
stant and Papist) which I have yet met with, constantly
affirm. 'Tis true, that when St. John says (q) after-
ward, that Antichrist was Now in the World already:
they truly Explain it, that the meaning is, That he is
now in the World; Not (r) personally, but in respect to
his Forerunners (false Prophets and Hereticks) who make
way for him. I take it then for a certain truth, that
when St. John writ this Epistle, ὁ Ἀντίχριστος, The An-
tichrist, or (as Venerable Bede calls him) Maximus ille
Antichristus, was future, and to come. And (which is
something strange) Grotius confirms what I have said
(which makes much for mine, but little for his purpose)
For, 1. He grants, that this Text (1 Joh. 2. 18.) speaks
of (s) Antichrist, as future, and to come. For though
the word here (and cap. 4. vers. 3.) be ἐσχάτος, in the
Present Tense, yet Grotius confesses, that it must be taken
in the (t) future; Veniet Antichristus, Antichrist will
come. 2. He says, that amongst those many Antichrists
St. John here speaks of, there shall be one (u) more Emi-
nent, which he says was Barchochebas, who appeared not
(he says) till the Emperor Adrian's time (which was (x)
long after St. John writ this Epistle). And he further
says, (in Confirmation of what is aforesaid) (y) That
the false Christs, Hereticks, and false Prophets, (which

(s) Vide Gro-
tium in 1 Joh. 2. 18.

(u) Inter Antichristos, unus futurus erat ceteris Eminentior, ad quem Locus 1 Joh. 4. 3. pertinet, is
vero non alius fuit quam Barchochebas. Grotius in 1 Joh. 2. 18.

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(y) Gro-
tius in 1 Joh. 4. 3. Talis Prophetia (he speaks of the Propheties of false Christs, and Prophets)

viam sinit Magno Ipse & Eximio Antichristo.

John calls Antichrists) do make way for that Great and Eminent Antichrist.

I take it then for certain, (and confess'd by *Grotius*) that the great Antichrist was not come, when *St. John* writ this Epistle. The next thing to be inquired after, is, When this Epistle was writ? for if it was writ after *Caius Caligula*, and *Simon Magus* were dead, then it will be undeniably Evident, that neither of them could be that great Antichrist, of whom *St. John* speaks; who (when he writ this Epistle) was future, and to come. Now here it is to be considered,

1. That 'tis a common and received Opinion amongst Learned men, that *St. John* writ this Epistle Anno (Z) Christi 99. or at least after (a) the death of *Domitian* (which was Anno Christi 95.) So *Baronius*, *Gavantus*, *Lyranus*, (in the places cited) and many others. Now if this Computation be true, (as in the Opinion of very Learned men it is) then *Grotius* his Antichrist, (the Emperor *Caius Caligula*, who died Anno Christi 42. was dead Seven and fifty years before *John* writ this Epistle; and therefore Seven and fifty years before Antichrist came; for *St. John* Says, he was future, and to come when he writ. And for *Simon Magus* (*Dr. Hammond's* Antichrist) it is (b) certain, he died Anno Christi 68. and so One and thirty years before Antichrist was come.

Scripsit Evangelium & Epistolas contra Ipsos. Lyranus in Glossa ad Prologum Hieronymi in septem Epist. Canonicas. (b) *Baronius* Annal. Tom. 1. ad Ann. 68. Num. 16. 17. & c.

2. But be this as it will; I shall not (though I might) stand upon it; but take the Computation which both (c) *Grotius*, and *Dr. (d) Hammond* approve; for they both agree in this, that *St. John* writ this Epistle a little before the destruction of *Jerusalem*; and (in the places cited) endeavour to prove it. 2. This being granted; it is further certain, that the *Excidium Hierosolymorum*, was in

writ a little before the great destruction which befell the Jews, &c. *Dr. Hammond* in his Prologue to his Annot. on the first of *John*:

(z) So *Baronius* Annal. Tom. 1. ad Annum Christi. 99. Num. 7. Bart. Gavantus Comment. in Rubricas, Breviarij Rom. Sect. 5. p. 84.

(a) *Johannes* vero nullum post Evangelium & Epistolas Scripsit; Scilicet post mortem *Domitiani*; quia reversus de Exilio invenit Ecclesiam per Hæreticos perturbatam, &c. tunc,

(c) Puto Scriptam hanc Epistolam non multo ante Excidium Hierosolymorum. *Grotius* Annot. in 1. *Johannis*, in Principio.

(d) This Epistle seems to have been

(e) Josephus de Bello Judaico, l. 7. c. 47. p. 969.

(f) Eusebius in Chronico ad Ann. 72.

(g) Usserius Annal. part. 2. p. 698.

(h) Baronius Annal. Tom. 1. ad Ann. 72. Num. 20.

(i) Hieron. de Illust. Eccles. Doctoribus, c. 9. says St. John liv'd 68. years after the Passion of our blessed Saviour, to which if we add 34. (the year of the Passion) it will appear that St. John died Anno Christi 102. Trajan. 2. vel 3.

(k) Vide Baronium Annal. Tom. 1. ad Ann. Christi 70. Num. 3. 4. ex Augustino, De Civitate Dei, lib. 20. c. 19. where he says, That by those words (2 Thess. 2.

7.) *Mysterium Iniquitatis jam operatur; Neronem voluerit intelligi: cujus jam facta velut Antichristi videbantur.* So Athanasius tells us, that Constantius (the Arian Emperor) acted all those things, which are spoken of Antichrist, but was not that Antichrist spoken of in Scripture, (for he was future, and to come, says Athanasius) *Quid igitur hic (Constantius) quod Antichristi est, omisit? aut Quid ille ubi Venerit, plus committere poterit?* Athanasius Epistola ad Solit. vitam Agentes. p. 236.

the Second year of *Vespasian*; that is, Anno Christi 72. That this is so, (e) Josephus, (f) Eusebius, (g) Jac. Usserius Armachanus, (h) Baronius, &c. assure us. 3. And hence it evidently follows, That both *Caius Caligula* and *Simon Magus* were dead before the year 72. when Antichrist (as St. John assures us) was not come. *Caligula* being dead Thirty, and *Simon Magus* Four years before that time.

By the Premisses (I believe) it may, and does appear, that in Scripture, Antichrist (the great Antichrist) is never spoken of, but as future and to come: and therefore it is impossible by Scripture, (and there is no other Medium can do it) to prove that Antichrist was come, in any part of that time in which Scripture was writ. 2. And as the Apostles believed and writ, that in their times, (even in St. John's, who lived (i) longest) Antichrist was not come. So the Fathers, and Ecclesiastical Writers after them, for about a Thousand years generally, (if not universally) speak of Antichrist as still future, and (in their several times) to come. I know that some (k) anciently (and wildly) thought, that Nero was Antichrist, and as much might he said for him, as Grotius has said for Caligula) but they said, that he was to rise again, and come *Sub Seculi Finem*, and A & as Antichrist. But I never yet read or heard of any, besides the Learned Grotius and Dr. Hammond, who (in Sixteen hundred years after our blessed Saviour) ever seriously affirm'd, that Caligula, or Simon Magus was Antichrist: The two Learned Persons (before-mention'd) are the first, and they contradict each other, themselves, the received Opinion of the Christian World, and gratifie Rome; whilst they endeavour (which neither they, nor any body else can do) to free the Pope from being the great Antichrist. For if

either

either *Caligula*, or *Simon Magus* (who have been dead *this Sixteen hundred years and more*) be *that Antichrist*, then (unless you will have two or three such *Antichrists*) The Pope is secure, and (wrong'd by those who call him so) mis-call'd Antichrist. *Sed salva res est*, there is little danger from such extravagant Opinions; they will neither be beneficial to the Pope, nor prejudicial to his Adversaries, to believe and prove him to be Antichrist. That *Caligula*, or *Simon Magus*, was that great Antichrist, none, or (if any) very few believe. The Reformed Churches say, that the Pope is Antichrist, and have great reason to say so: many of the Prophecies, and Predictions of him in Scripture, being now actually fulfilled, and so the truth of the Prediction made Evident, and easie to be understood by the Event. On the other side the Popish Party say, that Antichrist is not yet come; and so neither Party does believe *Caligula* or *Simon Magus* to be Antichrist; because it is a Novel and Apocryphal Hypothesis (take which of the two you will) without truth or probability. Sure I am, that the Reasons those two Learned Persons bring for their Opinions, are evidently Illogical and Inconsequent. For, 1. If *Grotius* his proofs for *Caligula*, be cogent and concluding, then Dr. *Hammond's* for *Simon Magus* are inconsequent; and if Dr. *Hammond's* be Good, those of *Grotius* are not. Whence 'tis evident, that all the proofs of the one Party, (at least) are impertinent, and to prove his Position insufficient. 2. But indeed all the Reasons they do bring, to prove their several Positions, are (as I said) illogical and inconsequent. That this may not be *gratis dictum*; I say,

1. That both their proofs are built and rely upon the same ground; they take (not all, but) only some of the Characters and Marks of Antichrist which the Apostles give him in Scripture.
2. They endeavour to accommodate and apply those Marks to *Caligula*, or *Simon Magus*; and think they make it appear, that such Marks are really found in *Caligula* or *Simon Magus*.

3. And hence they Argue and Conclude thus — *Such Marks of Antichrist are to be found in Caligula, or Simon Magus: Ergo, They (the one of them at least) are that Antichrist: Or (which is all one) Magus and Antichrist agree in some things; Ergo, They are the same.*
4. Now such Arguing is miserably illogical and inconsequent; and no better then this — *A Duck and a Goose do agree in many things (each of them has one Head, two Legs, two Eyes, a flat Bill or Beak, and sometimes Feathers of the same Colour, &c.) Ergo, A Duck is a Goose. Or thus — Sempronius and Titius agree in many things (they have the same Father and Mother, Romans both, born in the same Hour, (being Twins) bread at the same School, both good Scholars, &c. Ergo, Titius is Sempronius. The Reasons those Learned men bring to prove their several Antichrists, prove no more then those I have given; that is, just nothing.*
5. The reason of such inconsequence, in such Arguments, is this; Young Sophisters in the University can tell you, out (1) of Pophyrie, Aristotle, and their Scholiasts) That every individual person or thing, is made up, and does consist of such Properties and Qualifications, *Quorum Collectio nunquam in aliquo alio Eadem esse potest.* It is certain, that a Collection of all the Properties and Qualifications which Constitute any Individual person, cannot be in any other person whomsoever; though it is as certain, that some of them may. Now had Grotius or Dr. Hammond taken a Collection of all the Characters and Marks of Antichrist, given him in Scripture, and made it appear, that all those Marks had been really found in Caius Caligula, or Simon Magus, their proofs had been Logical and Consequent, (This they neither did, nor could) But their accommodation and applying only some of the Marks of the Beast, to Caius or Magus, and thence concluding that they were Antichrist, such deductions are evidently Illogical and Inconsequent. And so much the more Inconsequent, because even those Marks of Antichrist which they endeavour

(1) Ἀπομα δὲ λέγει
 γέσται τὰ ποιαῦτα, ὅ-
 τι ἐξ ἰδιοτήτων συ-
 νέστηκεν ἕκαστον, ὃν
 τὸ ἀδελφισμα ἔχον
 ἐπ' ἄλλῃ πνὸς ποτε
 τὸ αὐτὸ γένοιτο.
 Porphyrius in Isa-
 gog c 2. §. 28.

deavour to prove to be really in Caligula or Simon Magus, never were in either of them, in that sense and extent, in which they were (and since his coming are) to be found in Antichrist. If any man censure me (as may be some will) for contradicting those two Learned Persons (Dr. Hammond and Grotius) all the Apology I shall make, (for it needs none) is only this; It is as lawful for me to contradict them, in defence of evident Truth, as it was for them to contradict each other, and the Christian World, in defence of a Manifest Error.

9. The Pope in this his Impious and Lying Bull, declares the Queen to be (*what he really was, and she was not*) a (m) Slave of Sin, a (n) Heretick, and a favourer of Hereticks: And then (with a prodigious Antichristian Pride and Impiety) pronounceth his Penal Sentence against her, of Damnation, Excommunication, Deprivation, &c. And here it is further to be observed;

1. What this Papal Power is (and whence he has it) which he pretends to inable and authorize him, to sit Judge and pass such Damnatory Sentences against Princes and Supream Powers, for Heresie.
2. What that Heresie is, and who the Hereticks, who (by the Pope) are so severely damn'd for it.
3. What those Punishments are, which they pretend they may, and actually do inflict upon such Hereticks.

1. For the first, Pius the Fifth, in the beginning of this Impious Bull, tells us; that this Papal Power is Divine. For he says — (o) That our blessed Saviour did constitute Peter and his Successors, the Popes of Rome, Princes over all Nations, and Kingdoms; with a Plenitude of Power, to Pull up, Dissipate, and Destroy, &c. Thus he, and so others, in their Damnatory Bulls; but with some variation; and (if it were possible) in such words as are more Extravagant, Erroneous, and Impious. I shall only instance in one; Paulus the Fourth, who was next Predecessor (save one) to Pius the Fifth,

Observ. 9.

(m) Elizabetha præfata Angliæ Regina, Flagitiorum Serva. Bulla, §. 1.

(n) Declaramus prædictam Elizabethæ Hereticam & Hereticorum fautricem. §. 3.

(o) Christus Soli Petro, Petrique Successori, Romano Pontifici, in potestate, plenitudine Ecclesiæ tradidit Gubernandam. Hunc unum super omnes Gentes & omnia Regna Principem constituit, qui Evellat, Destruat, Dissipet, Disperdat, &c. In dictæ Bullæ Principio.

(p) *Hereticorum, Schismaticorum, eorumque fautorum pænæ.* That's the Title of the Bull.

(q) *Romanus Pontifex, qui Dei & Domini nostri Jesu Christi Vices-gerit in terris, & super Gentes & Regna, plenitudinem potestatis, obtinet, Omnēque Judicat, à Nemo in Seculo Judicandus, &c.* In Bulla, 19. Paul. 4. Bullarij Rom. Tom. 1. pag. 602. Edit. Rom. 1638.

(r) 2 Thess. 2. 4.

(s) *Corpus Juris*

Canonici per Pet. Matthæum, Francofurti, Ann. 1599. Cap. Cum ex Apostolatûs, 9. De Hæret. & Schismat. in 7.

Fifth, who in his Bull (p) against *Hereticks and Schismaticks and their Favourers*, expresses his Power to damn them, thus — (q) *The Pope of Rome here in Earth is Vicar, or Vice-Roy of God and our Lord Jesus Christ, and has Plenitude of Power over Nations and Kingdoms, and is Judge of All men, and not to be judged by any Man in the World.* And that you may see, that they are not asham'd to pretend to, and usurp such an Antichristian Power (for none but (r) Antichrist ever pretended to it). This Bull of Pope Paul the Fourth is refer'd into the (s) Body of their Canon Law (almost One hundred years ago) dedicated to Cardinal Cajetan; and lately publih'd (t) again, as a part of their Law, without any Contradiction (and therefore with the approbation) of the Pope or his Party. That this their Opinion of the Papal Power is far from truth or probability, I have indeavoured to prove before; & sic transeat cum cæteris erroribus.

(t) *In Corpore Juris Canonici, Lugduni, 1661.*

(u) *Hæresis est Error in Fide, cum Pertinaciâ. Card. Toler. Instruât. Sacerd. lib. 1. cap. 29: §. 2.*

(x) *Gratian. Can. dixit Apostolos, 29. & Can. Qui in Ecclesiâ. 3. Caus. 24. Quæst. 3. & Glossa ibidem.*

(y) *Est autem pertinaciâ, quando homo scit, aut scire debuit & potuit, aliquid esse contrarium Scripturæ, aut ab Ecclesiâ damnatum. Cajetan. ibidem.*

(z) *Vide Regulas, Indici librorum Prohibit. ex Decreto Conc. Trid. Confecto, præfixas; Reg. 4. & Observat. Regulæ dictæ annexam.*

2. As to the second point; *What is Heresie, and who is the Heretick*, who is to be persecuted with such fearful Dam-nations and Excommunications? I say in short,

1. That it is agreed amongst their (u) *Casuits*, and (x) *Canonists*, That *Heresie is an Error against that Faith which they ought to believe, joyned with pertinacy; or it is a pertinacious Error in Points of Faith; and he who so holds such an Opinion, is an Heretick.*

2. And he is *pertinacious*, they say, who holds such an (y) *Opinion*, which he does, or might, and ought to know to be against *Scripture, or the Church.* By the way; I desire to be inform'd, how it is possible for their *Lay-people and Unlearned*, to know (with any certainty, or assurance) what *Truths* are approved, or *Errors* damn'd in *Scripture*; when they are (z) *prohibited (under pain of Excommunication)*

ever to read, or have Scripture in any Tongue they understand? Nor are Bibles only, in any Vulgar Tongue prohibited; but all Books of Controversie between Protestants and Papists, in any Vulgar Tongue, are (a) equally prohibited. So that they are absolutely deprived of the principal means to know Truth and Error, what Doctrines are Evangelical, what Heretical.

(a) Libri Vulgaris idiomate, de Controversiis inter Catholicos & Hereticos nostri Temporis differentes, non passi-

sim permittantur; Sed idem de ipsis servetur, quod de Bibliis Vulgari Lingua scriptis, Statutum est. Ibid. Reg. 6.

3. And although they are pleased sometimes to mention Scripture in the Definition of Heresie; yet 'tis not really by them meant. For (by their received Principles) a man may hold a hundred Errors, which he Does, or Might and Ought to know to be against Scripture and the Articles of the Faith, and yet be no Heretick. For thus Cardinal Tolet tells us——(b) Many Rusticks or Country Clowns, having Errors against the Articles of Faith, are excused from Heresie; because they are ignorant of those Articles, and are ready to Obey the Church. And a little before——(c) If any man err in those things he is bound to know; yet so, as it is without pertinacy, because he Knows it not to be against The Church, and is ready to believe as the Church believes, he is no Heretick. So that (by their Principles) let a man believe as many things as he will, contrary to Scripture; yet if he have the Colliers Faith, and implicitly believe, as the Church believes, all is well; he is (by them) esteemed no Heretick.

(b) unde multi Rustici, habentes errores contra Articulos fidei, excusantur ab Heresi; Quia Ignorant Articulos, & sunt Parati Obeyre Ecclesie, &c. Card. Toletus Instruct. Sacerd. lib. 4. cap. 3. §. 7.

(c) Siquis erret in his, que tenebatur scire, tamen sine pertinacia, Quia nescit esse contra Ecclesiam,

paratusque est credere, quod tenet Ecclesia, non est Hereticus. Idem ibidem.

4. And hence it is, that they have of late, left the word (d) Scripture out of their definition of Heresie; and they only pass for Hereticks at Rome, (not who hold Opinions contrary to Scripture, but) who receive not, or contradict what is believed to be de fide, by the Pope and his Party.

(d) Non enim ut quisque primum in fide peccaverit, Hereticus dicendus est. Sed qui Ecclesie Auctoritate neglecta,

implas opiniones pertinaci animo tuetur. Catechis. Trid. ex Decreto Concilij Tridentini, Just. Pij 3. Edit. Paris. 1635. Part. 1. cap. 10. De 9. Symboli Articulo, §. 1. p. 107.

And

(e) *Fieri igitur non possit; ut aliquis se Hæresis Peste Commaculet, si iis fidem adhibeat, quæ in hoc nono fidei Articulo credenda proponuntur. Catechis. Trident. loco dicto.*

(f) *Rufus, si Rusticus circa Articulos Credat suo Episcopo, proponenti aliquod Dogma Hæreticum, in Credendo Meretur, licet sit Error; quia Tenetur Credere, donec ei Constet esse contra Ecclesiam. Tolet. Instruct. Sacerd. l. 4. c. 3. §. 7. Idem habet Rob. Holcott. In 1. Sentent. Quæst. 1. in Replica. ad 6. Principale: where he tells us, that simple people may erre in many things, Dummodo velint Credere sicut Ecclesia Catholica credit. And when he puts the case in an old simple woman, and says ——— Si audiat Prælatum prædicantem Propositionem erroneam, quam ipsa nescit esse erroneam, & ei credit: Non peccat, sed Tenetur Errare, quia tenetur ei Credere; & Meretur volendo Credere Errorem; & concedo (Inquit) quod ipsa potest adipisci Meritum Debitum Martyri, si ipsa Interficiatur pro tali Errore, quem credit Articulum fidei, &c.*

And therefore they plainly tell us; That *None can be an Heretick, who believes that Article of our Creed, The Holy Catholick Church* (you may be sure they mean their own Popish Church, not only without, but against all reason) For so their (e) *Trent-Catechism* tells us; not only in the Text, but (lest we should not take notice of it) in the *Margent* too; where they say, *Verm. 9. Articuli Professor* (that is, he who will believe what their Church believes) *Nequit dici Hereticus*. That is, he who believes the *Church of Rome*, to be the *Catholick Church in the Creed*, and that Church *Infallibly assisted by the Holy Ghost*, he shall not (we may be sure) be call'd an Heretick at *Rome*. Nay, so far are they in Love with their most irrational *Hypothesis*; That to believe as the Church believes, excuses their *Laicks* and the *Unlearned* from *Heresie*; that they expressly say, *That such men* may in some Cases, (not only *Lawfully*, but *Meritoriously*) believe an *Error contrary to Scripture*, which (in another more knowing Person, would be a *real* and *formal Heresie*. The Case is this, (as *Cardinal Tolet* and *Robert Holcott* propose it, (f) *If a Rustick or Ignorant Person, concerning Articles of Faith, do believe his Bishop proposing some Heretical Opinion, he does Merit by believing, although it be an Heretical Error*; because he is *Bound* to believe, till it appear to him to be against *The Church*. So that in the mean time he is no Heretick. For, 1. He may *lawfully* do it. 2. He is *Bound* to do it, to believe his Bishop, and the *Doctrines* proposed by him. 3. Nay, it is a *Meritorious* action to believe such *Heretical Errors*, though it be contrary to *Scripture* and the *Word* of our gracious God. This is *strange Doctrine*, yet *publicly*

maintain'd by (g) their *Casuits* and *Schoolmen*, and approved by their Church. For I do not find it *Condemn'd* in any *Index Expurgatorius*, nor (in any publick Declaration) disown'd by their Church; & *qua non prohibet peccare, aut errare cum possit, jubet*. And here, in relation to the Premisses, I shall further propose two things, and leave them to the Judgment of the Impartial Reader.

proprio omni Iudicio, tenendus est paratus animus ad obediendum veræ Ecclesiæ. You may be sure they mean the Church of Rome. The Thirteenth Rule is this—*Si quid quod Oculis nostris Album apparet Ecclesiæ Nigrum esse definierit, debemus itidem, quod nigrum sit pronunciar.* And to the same purpose Bellarmine tells us—*Fides Catholica docet, Omnem virtutem esse bonam, & Omne vitium malum. Si autem Papa erraret, præcipiendo vitia & prohibendo virtutes, Tenetur Ecclesiæ Credere vitia esse Bona, & virtutes Malas—Tenetur credere bonum esse quod ille præcipit, & malum quod ille prohibet.* Bellarm. de Rom. Pontif. l. 4. c. 5 §. ultima. Ita etiam V. Erbermannus contra Amsium, Tom. 1. l. 3. c. 6. §. 5. p. 401. 402.

(g) Especially the Jesuits; In the end of the *Exercitia Spiritualia* Ignatij Loyola, Tolosæ 1593. there are *Regule Servandæ, ut cum Ecclesiâ verè Sentiamus*. The first of which is, *Sublato*

I. That seeing it is their *Received Doctrine*, that an *Implicite Faith* in their Church and a profession and resolution to believe as she believes, is enough to free a Papist from Heresie, and the punishment of it: though otherwise (through Ignorance) he hold some heretical Errors, contrary to what his Church believes: why may not a Protestants *Implicite Faith* in Scripture, with a Profession and Resolution to believe every thing in it, as it comes to his knowledge; free him from Heresie and the punishment of it; though otherwise (in the mean time) he may believe some things contrary to Scripture? Certainly, if an *Implicite Faith* in the *Doctrines taught by the Pope and his Party*, (for they are the Roman Church) with a resolution to believe them all, when they come to their knowledge, be sufficient to free a Papist from Heresie and the Punishment of it; much more, will an *Implicite Faith in the Doctrines taught by our blessed Saviour, and his Apostles in Scripture*, with a Resolution to believe them all, when they really come to their knowledge, be sufficient to free a Protestant from Heresie and the Punishment of it. Because the *Doctrines taught by our blessed Saviour and his Apostles are Divine*, and in such a measure and degree Infallible, as the *Doctrines*

taught by the Pope and his Party, (without great Error and Impudence) cannot pretend to.

2. Seeing it is there *Received Doctrine* (as may appear by the Premisses) that if any Bishop preach to this People, (the Laity and Unlearned Rusticks) some *Heretical Doctrine*, they are bound to believe it, and may not only *Lawfully*, but *Meritoriously* do so, till it appear that their Church is against it. Hence it evidently follows; That if the Bishop preach'd this Doctrine, *That 'tis lawful to kill an Heretical King, who is actually Anathematiz'd, and Deposed by the Pope*; they were bound to believe it, and might lawfully and meritoriously do so; and then, if it was meritorious to believe such a Doctrine, then to put it in Execution, and actually kill such a King, could not be unlawful and vitious. So that we need not wonder, that those prodigious Popish Villains who were hired to Assassinate our Gracious King in the late Conspiracy, undertook such an Impious Employment, since besides great store of Gold given to incourage them, their Religion and Learned Casuists afforded them such Principles (which they were bound to believe) to warrant and justify their Villany, so that without scruple of Conscience they might do it. In short, they are Hereticks whom the Pope and his Party are pleased to call so; for (by their (*b*) Law and Canons) they are sole Judges of the Crime (what Heresie is,) and the punishment due to it. 'Tis true, when they have passed Sentence upon any Heretick, they deliver him to the Civil Magistrate; but he is only their Executioner, to hang or burn according to their Sentence; but has no Power to reverse their Sentence, nor so much as to Examine whether it be just or unjust; but (right or wrong) must do as they determine. And here (to say nothing of the Impiety and Injustice of the Roman Church, in condemning those they call (or rather miscall) *Hereticks*; I shall take notice of a strange piece of their Hypocrisie, used by them, when (after Condemnation) they deliver the Condemned person to the Civil Magistrate, when the Bishop or Inquisitor who delivers him, thus bespeaks the Civil Magistrate

(*h*) *Crimen Heresis est Mere Ecclesiasticum. Innocent. 8. Constit. 10. S. 2. In Bullario Romano, Romæ, 1638. Tom. 1. p. 337. Col. 1. vide Cap. Ad abolendum. 9. Extra. de Hæreticis. Qui aliter docent quam Ecclesia Romana, Excommunicantur.*

gistrate—(i) *Sir, We passionately desire you, that for The Love of God, and in regard of Piety, Mercy, and our Meditation, you would free this miserable Person, from All Danger of Death or mutilation of Members.* And it is there said, that the Bishop may do this, (k) *Effectually and from his Heart.* But notwithstanding all this seeming Piety and Tenderneſs, when they have Sentenced an Heretick to death; they expect and require the Magistrate to Execute that Sentence, within (l) *six days, upon pain of Excommunication, Deprivation, and loss of Authority and Offices.* Hence it is, that Pope *Alex. 4.* about the year 1260. gives Authority to the Inquisitors, to (m) *Compel All Magistrates to Execute their Sentence, (be it what it will).* And Pope *Innoc. the Eighth* says, they must neither Examine (n) *Nor see the Process* against those they are to Execute. Nor is the matter mended since the times of *Innocent the Eighth, and Alexander the Fourth*; their Successors are for the same Compulsatory Power. The Council of *Trent* expressly says—(o) *That All Catholick Princes are to be Compelled to observe All the Sanctions and Constitutions declaring their Ecclesiastical Immunities amongst which this of punishing Hereticks is not the least, &c.* By the Premises (I believe) it may appear, that the Hypocrisie of the Popish Church is inexcusable, when she takes God's Name in vain, and prays the Civil Magistrate, *For the Love of God, &c.* to do that which she knows (if he were willing) he neither can nor dare do; nor will she permit him to do, having under pain of Excommunication (and may other Penalties) absolutely prohibited him to do it. I say, 'tis not only the Bishop who so interceeds to the Civil Magistrate, but the Church of Rome her self, by him. Pope *Innocent the third* is my warrant for saying so; who (in a Decretal Epistle to the Bishop of *Paris*) tells us; That when a Condem'd

(i) *Domine Juxta, rogamus Vos cum Omni affectu, quo possumus, ut Amore Dei, Pietatis, & Misericordie intuitu, & nostrorum interventu precaminum, miserrimo huic nullum mortis, vel mutilationis periculum inferatis.* Pontif. Roman. Romæ, 1611. p. 456. & *Hærensis in summa.* lib. 5. De Hæretici, pag. 424. Edit. Ludg. 1577.

(k) *Pontifex Efficitur, & ex Cordè, Omni Instantiâ intercedit, &c.* Ibidem in Rubrica.

(l) *Infra 6. dies, sine aliqua Processuum Visione, Sententias latas promptè exequantur, sub Excommunicationis poenâ, aliisque Censuris.* Innocent. 8. Constit. 10. in Bullar. Rom. Tom. 1. pag. 337.

(m) *Facultas Cogendi quoscunque Magistratus, sub poena Excommunicationis & Interdicti, &c.* Alexandr. 4. Const. 17. in dicto

Bullar. pag. 117. Tom. 1. & Const. 18. in Lemmate. Ibid. (n) *Sine aliqua Processuum Visione.* Innocent. 8. dicta Constit. 10. (o) *Cogantur Omnes Principes Catholici conservare omnia Sancita quibus Immunitas Ecclesiastica declaratur.* Concil. Trident. Sess. 25. De Reformat. c. 20. In Lemmate, Edit. Antverp. 1633.

(p) Degradatus propter flagitium damnabile & damnosum, traditur Curia seculari; pro quo tamen debet Ecclesia efficaciter Intercedere ut contra mortis periculum, circa eam sententia moderetur. Cap. Novimus 27. Extra. De verb. significatione.

(q) Roffensis contra Lutherum, ad Art. 33. Opusculum p. 642. Dixit enim Lutherus, Eos dicta Orationis formula non Orare, sed ludere.

(r) Ecclesia Hæreticum Excommunicat, & ulterius relinquit eum Judicio Seculari, à Mundo Exterminandum per Mortem. Aquin. 2. 2. Quæst. 11. Art. 3. Respondeo. Si Index Ecclesiasticus

tradat Curia Seculari Hæreticum, non potest in aliquo cognoscere secularis; scilicet, An Bene vel Male fuerit judicatum, sed tenetur exequi omnino. Card. Tuschus Conclus. Practicarum Juris, Tom. 4. Lit. H. Conclus. 95. §. 4. pag. 166; vide Turrecremaram summa de Ecclesia. Venet. 1561. Part. 2. lib. 4. pag. 411. where he cites *wicliff's* Opinion, That the Popish Bishops are like the Pharisees, who having said, Non licet nobis quenquam occidere, Christum Seculari potestati tradiderunt, erant tamen homicide Pilato Gravioribus. And when the Gloss (verbo deprehensi. Cap. Excommunicamus, 15. Extra de Hæreticis) made some distinction of Persons deliver'd to the Secular Magistrates; and that docentes erant ultimo supplicio afficiendi; discentes vero decem Libris auri, &c. There is this Note in the (b) Margent ——— Hodie nulla est talis distinctio, nam Magistratus Secularis, Quemcunque Hæreticum, sibi à Judicibus fidei traditum, debet ultimo supplicio afficere. Cap. ut Inquisitioni. de Hæreticis. Lib. 6. (b) In Corpore Juris Canon. cum Glossis. l. arif. 1612.

(f) Bannes ibidem. Conclus. 3. (c) Sed quicquid dicitur, Ad Hæresim ista Traditio ut Puniatu morte. Vide Panormitan. ad Cap. Novimus 27. Extra. De verb. significat. §. 8. (u) Solet Communiter dici, quod ista Intercessio est Potius Vocalis & Colorata quam Effectualis. Idem Hostiensis, ibidem.

Answer.

Person is delivered to the Secular (p) Judge, The Church must effectually intercede, that he moderate the Sentence so (which she knows he neither dare, nor by their Law can do) that the Condemn'd Person may be in no danger of death. I know that (q) Roffensis, (and other of the Popish Party) do endeavour, with many little shifts to palliate the Hypocresie of their Church, but in vain. For Omnia cum fecit, Thaida, Thais olet. Sare I am, that (r) Aquinas (Bannes (f) and others who Comment on that part of Aquinas) tells us, That the Condemn'd Heretick is deliver'd over to the Secular Power, to this very end, that he may be put to death, and taken out of the World; and a great and famous (t) Canonist (Hostiensis) says expressly, what I have done; that this Intercession of their Church to the Secular Magistrate, in behalf of the Condemned Heretick, is (in the Common Opinion) barely a Colour, and verbal (u) only, not real. For thus I finde him cited in Panormitan on the Decretals ——— Whatever (says he) may be said to the contrary; yet To this end, is He Delivered to The Secular Power, That he may be punished with death. Upon these Premises, I think it evident, that the Church of Rome, in this her Intercession to the Secular Power, does (with strange Hypocresie) seem earnestly to desire that of the Magistrate, which she knows he dare not do; nay, which she herself, by her publick Laws, has Commanded him not to do. How she will

Answer God (who Infallibly knows all her Hypocrisie) *ex her Adversaries*, objecting it, I know not; *ipsa viderit*. In short; it is (x) confess'd, that all those who will not be enslaved to *Rome*, and believe as she believes, in every thing, are *Hereticks*; and not only so, but damn'd, and while they continue so, and do not intirely believe their, *New-Trent-Creed*, they are out of all Possibility of Salvation. So their (y) *Casuists* perpetually affirm, and their *Trent Council* (in that *Forma Juramenti Professionis Fidei*, in the Bull of Pope Pius the Fifth, extant in the (z) *Constitutions of that Council*) requires all their *Ecclesiasticks*, to promise, vow, and swear to believe and maintain it to their death. For in the end of that Creed, the words are— (a) *This is the Catholick Faith, out of which no man can be saved*. And then, they must (b) *promise, swear and vow to believe and profess it, most constantly as long as they live*. So that although *mens lives* be exemplary and innocent, their *Doctrines* which they believe, Ancient and Catholick, yet if they dissent from *Rome* in any one thing, (and that too upon just grounds and evident reason) yet they shall be call'd and used as *Hereticks*. A signal Instance we have of this in the *Waldenses* anciently: and because many perhaps, (I speak not of the Learned) may neither know what it is, nor where to finde it; I shall here crave leave to set it down. (c) *Reinerus*, a *Dominican Frier*, an *Inquisitor*, a *severe Persecutor*, who writ against the *Waldenses*, does (to their great honour, and the shame of *Rome*) give them this signal Testimony. He tells us of more then *Seaventy* ancient *Heresies*, most of which (he says) in his time, were overcome and vanished; But (says he)

(x) *Omnes qui ab Ecclesiâ Rom. habitus desciverant, pro Hereticis habiti fuerint. Honorat. Fabri contra Indifferentes; Dilingæ, 1657. lib. 2. cap. 18. & Mart. Bresserum. De Conscientia, lib. 1. cap. 25. pag. 113. 117. 118. Qui in uo rejiciunt Authoritatem Ecclesiæ. p. 117. Col. 1. Lin. ultima & penultima.*

(y) *In Ecclesiâ dñtaxat Romana homines salvari possunt. Honorat. Fabri, Loco citato. p. 133. So Bresserus and the rest of them not only of late, but above five hundred years ago; (yet after the Devil was let loose, and Antichrist revealed) For an old Collector of their Canons tells us (Ivo Cornotens. Decret. Part. 1. De fide, c. 38.) Firmissime tenet, & nullatenus dubitates, Omnes Paganos,*

Judeos, Hereticos & Schismaticos, qui Extra Ecclesiam Catholicam (Romanam Intelligit) finiunt vitam, in Ignem Aeternum ituros, qui diabolo & Angelis ejus paratus est. This is the Charity of Rome, to damn all but themselves. (z) Conc. Trid. Antv. 1633. Sess. 24. De Reform. p. 452.

(a) *Ibid. Hæc est Fides Catholica Extra quam, Nemo Salvus esse potest. (b) Hanc fidem teneo & profiteor, in Prasenti, & Constantissime tenere ad ultimum vitæ spiritum spondeo, voveo, juro. Ibid.*

(c) *Reinerus contra Waldenses, Cap. 4. in Magna Bibliothecâ Patrum. l'arif. 1654. Tom. 4. Part. 2. Col. 749: Sess. Hæreticorum fuerant plures quam 70. quæ Omnes deletæ sunt. Cap. 4. Reineri.*

(d) Inter Omnes Sectas que adhuc sunt, vel fuerunt, non est Perniciosior Ecclesiæ, quam Leonistarum, & hoc tribus de causis. Ibid.

(1.) Prima est, quia est Diuturnior; aliqui enim dicunt quod duraverit, a tempore Sylvestri; alii, a Tempore Apostolorum.

(2.) Quia est Generatior; Fere enim nulla est Terra, in qua hæc Secta non sit. Ibid. cap. 4.

(3.) Tertia quia cum Omnes aliæ Sectæ immanitatis Blasphemiarum in Deum, audientibus horrorem inducunt; Hæc Leonistarum, Magnam Habet Spicem Pietatis; eo quod coram hominibus Justè Vivant; & Bene Omnia de Deo credant, & Omnes Articulos qui in Symbolo continentur. Ibidem.

(e) Solammodo Romanam Ecclesiam Blasphemant, & Clerum; cui Multitudo Laicorum Facilis est ad Credendum. Ibid.

(f) Ecclesia Romana est Meretrix in Apocalypsi. Cap. 17. vers. 1. 2. &c. Reinerus loco citato; Cap. 5. De Sectis Modernorum Hæreticorum. Error. 6. pag. 750.

of all the Sects that were, or had been, (d) None was so pernicious to The Church of Rome, as the Leonists, or Waldenses: and that for three Reasons.

(1) For the Antiquity and long Continuance of these Waldenses, from the time of Pope Sylvester (who was made Pope Anno Christ. 316.) and some said; or (as others) from the time of the Apostles.

(2) For the Generality of that Sect; because there was Scarce any Country where they were not.

(3.) When all other Hereticks (by reason of their Blasphemies against God) were abhorr'd by those who heard them: The Waldenses had A Great Appearance of Piety; because they Lived Justly Before Men; Believ'd All Things well of God, and All the Articles of the Creed. (The Twelve Articles of their New Trent Creed, were neither then believ'd nor known, no not at Rome). Well, if all this be true (and it is their Enemy, who gives them this ample Testimony) what was it, that made this Sect of all others the most pernicious to the Church of Rome? Certainly, the Antiquity or generality of this Sect, the Piety of their Lives, their believing all things well of God, and all the Articles of the Creed; none of these could be Pernicious to any Truth, or any True Church. What was it then; Why, he tells us, in the next words, that it was (e) only this; They Blasphemed, (or spake ill of) the Church and Clergy of Rome; And (as he Confesses) The Multitude of the Laity easily believed them: which is an evident Argument, that it was neither incredible nor altogether improbable, which the Multitude of the Laity so easily believed. Two things indeed those poor persecuted Waldenses said, which were very true, and most pernicious to the Church of Rome; (for nothing is more pernicious to darkness and error then light and truth) 1. They said, That the (f) Church of Rome was the Whore of Babylon in the Revelation.

2. That the Pope was the (g) Head of all the Errors in that Antichristian Church. And on this Account it was, that the Church of Rome did call those poor Waldenses Hereticks, and as such, did (with Fire and Sword and the utmost Cruelty) persecute them. For (as is aforesaid) he is an Heretick at Rome who Contradicts or disbelieves the (h) Canons and Constitutions of that Church; although he do not really disbelieve any Divine Truth contain'd in the Canon of Scripture. Now as it was with the poor Waldenses; so we are sure, it has been, is, and will be with all Protestants (Princes and People, Supream or Subjects) they are (at Rome) declared Hereticks, and liable to all the Punishments of that, which they are pleased to call Heresie; and (when they have opportunity and ability) those Punishments will certainly be Inflicted without any Pity or Mercy. And this brings me to the third Inquiry, What those Punishments are? And here, because the Punishments of Heresie are very many, and very great, it is neither my present business nor purpose, particularly to set them all down, and explain them; Only I shall (in favour to the Ordinary Reader, for to the Learned they are better known) name some Authors, where he may finde a Distinct and full Explication of the Nature of Heresie (according to the Popish Principles) and the Number of its Punishments. And here

(g) Papa est Caput omnium errorum, &c. Ibid. Errore. 8. they deny'd also Transubstantiation, Purgatory, Invocation of Saints, the Popes Supremacy. Vide Card. Turrecrematam, in summa de Ecclesia. Part. 2. lib. 4. cap. 35. p. 407. Edit. Venet. 1561.

(h) Heresis est, cum quis non sequens doctrinam Christi, vel Apostolorum, vel Ecclesie, Eligit sibi novam credulitatem Card. Tuschus Conclus. Juris. Tom. 4. Lit. H. Concl. 91. verbo Heresis. p. 164. Hereticus est, qui aliquid credit, non obstante quod Ecclesia contrarium decreverit. Debet enim Intellectum Captivare Sacre Scripturae Sanctaeque Ecclesie. (Ca-

jet. in sum. verbo Heresis.) And by Holy Church you may be sure they do mean their own Roman Church, for they acknowledge none else, but damn all other Hereticks.

1. The Gloss of their Canon Law reduces the Punishments of Hereticks to Four Heads, in the General: Hereticks (says the (i) Glossator) are to be punished either
1. By Excommunication.
 2. Deposition.
 3. Loss of all their Goods.
 4. By Military Persecution: that is, by Fire

(i) Quadruplex Hereticorum poena secundum Canones: scilicet, Excommunicatio, Depositio, Bonorum ablatio, Militaris Persecutio. Gloss. ad Cap. ad Apostol. 2. De Sentent. & re Judicata.

In 6. verbo. Heresis, In additione. Ita Hostiensis in summa. Lib. 5. pag. 424. Edit. Ludg. 1517.

and

(k) Reynerius de Pisis, in *summa de Hæresi*. cap. 4. & F. Reynerus *contra waldenses*. c. 10.

(l) Decretal. Greg. 9. Lib. 5. & Tit. 7.

(m) De Hereticis Lib. 5. Tit. 2. in Sexto.

(n) Clement. Lib.

5. Tit. 3. De Hereticis.

(o) Extrav. Commun. Lib. 5. Tit. 3. De Hereticis. (p) Septimi Decret. Lib. 7. Tit. 3. De Hereticis & Schismaticis. This Seventh Book of the Decretals was first printed with the Body of the Canon Law, (dedicated to Cardinal Cajetan) at Frankfurt. 1590. and since at Lyons, Anno 1661.

(q) *Leges Fri-
der.* 2. extant in
Corpore Jur. Civi-
lis cum Gloss. Lugd.
1618. in Calce lib.
2. Feudorum. Tom.
5. pag. 137. 138.
&c.

(r) Concil. La-
terani sub Inno-
cent. 3. Ann. 1215.
& præcipuè Cano-
nis. 3. de Hereticis.

(s) Nos Honorius, Servus Servorum Dei, has leges à Friderico, pro utili-
tate Omnium Christianorum (pro Pernicie Waldensium) Editas, Laudamus, Approbamus, &
Confirmamus, tanquam in Aeternum valituras. Ita Honorius Papa 3. in Calce dictarum Legum.

and Sword, by War and armed Souldiers. This is (k) ap-
proved by several of their Learned Writers.

2. For the Body of the Canon Law, (to pass by Gratian and his *Decretum*) those who have a mind and leisure, may consult the Titles *De Hereticis*, which occur in the (l) Decretals of Greg. 9. of (m) Bonif. 8. in the (n) Clementines, Extravagantes (o) Communes (and in the lately added (p) *Seaventh Book of the Decretals*) with the Glosses, and Panormitan's large Comment upon them.

3. For the Punishment of Hereticks by the Civil Laws; they who have a mind to know, may consult *Justinians Code*. Lib. 1. Tit. 5. *De Hereticis & Manichæis*, with the Gloss there. And especially the *Theodosian Code*, Lib. 16. Tit. 5. *De Hereticis, Manichæis & Samaritanis*, with the Larger and most Learned Notes of *Jacobus Gothofredus*; in the Edition of the *Codex Theodosianus* at Lyons, 1665. Tom. 6. pag. 104. To these may be added the Severe Laws of the Emperor (q) *Friderick* the Second, made in pursuance of the (r) *Lateran Council*, and (though he had little reason for it) to gratifie the Pope in his barbarous designs to ruin all those he call'd (generally mis-call'd) *Hereticks*: which Laws (as we may be sure they would) the (s) Pope and his party did highly approve. And have referr'd them into the Body of their Canon Law. 7. *Decretalium*. Lib. 5. Tit. 3. Cap. 1. 2. In Edit. *Corporis Juris Can. Lugduni, Anno 1661*.

4. And for a full and particular Explication of those Laws, and the Quality of the Punishments of Hereticks inflicted by

by them, their Casuists and Canonists may be consulted : Amongst many others, such as these ; (*r*) *Fillincius*, (*u*) *Durantus*, (*x*) *Antonius Archiepiscopus Florentinus*, (*y*) *Azorius*, *Paul* (*z*) *Layman*, (*a*) *Raynerius*, *Johan de* (*b*) *Terrecremata*, Cardinal (*c*) *Hosliensis*, and *Antonius Augustinus Archiepiscopus Terraconensis* (a most Learned Canonist, and a very useful Book) has given us a Catalogue of their (*d*) Canons *De pœnis quæ sunt Hæreticis Constituta*. In short, whoever has a mind, opportunity and ability to Consult the aforementioned Authors, (or such others) may easily find the Number and Nature of those Punishments, which (by their Impious Papal Canons and Constitutions) are to be Inflicted on those (better Christians than themselves) they are pleased to call Hereticks.

1. De Hæresi. p. 1017. Venet. 1585. (*b*) Summæ de Ecclesiæ. Part. 2. Tit. 12. Cap. 4. De Hæresi, & Hæreticorum Pœnis. (*c*) Hosliensis in summæ. Lib. 5. De Hæreticis. p. 422. Edit. Lugd. 1517. (*d*) Epitome Juris Pontificij Veteris. Lib. 34. Tit. 3. & Lib. 38. & Lib. 11. Tit. 53. Part. 1. & 2. &c.

10. Concerning this Impious Bull, containing the Damnation (as he calls it) and Excommunication of Queen Elizabeth, by Pope Pius the Fifth; it is further to be observed, That it is no new things. For Queen Elizabeth was actually Excommunicate before, 1. In their famous (*e*) *Bulla Cœne Domini* (take famous in which sense you will, the worst is good enough) wherein they do (at Rome) Anathematize and (*f*) Curse all Protestants (both Kings and Subjects, Princes and Common People) It is called *Bulla Cœne Domini*, because it is published every year on Maundy Thursday, the Day in which our blessed Saviour Instituted (*Cœnam Domini*) the Sacrament of his last Supper. And here, (by the way) we may observe the difference between Christ, and (his pretended Vicar) Antichrist. 1. On that day our blessed Saviour Institutes that Sacrament, as a blessing and seal of the mutual Love between him and his Church, and of the Communion and Charity of Christians amongst themselves; but the Pope (far otherwise and unlike him whose Vicar he pretends to be) one the very same Day, (without and against Chri-

B b

istian

(*t*) Moral Quæst. Tract 32. cap. 7. De Pœnis Hæreticorum. (*u*) Speculi. Lib. 4. Part. 4. De Hæreticis.

(*x*) Summæ. Part. 2. Tit. 12. Cap. 4. De Hæresi, & Hæreticorum Pœnis.

(*y*) Instit. Moral. Tom. 1. Lib. 8. Cap. 10. 11. 12.

(*z*) Theol. Moral. Lib. 2. Tract. 1. c. 16. p. 202.

(*a*) Summæ. Tom. 2. Tit. 12. Cap. 1. &c.

(*b*) Epitome Juris Pontificij Veteris. Lib. 34. Tit. 3. & Lib. 38. & Lib. 11. Tit. 53. Part. 1. & 2. &c.

Obser. 10.

(*e*) Vide Conflit. 63. Paul. 3. in Bulla Romano. Rom. 1638. Tom. 3. pag. 183. ubi omnes istiusmodi Bullæ, quæ dicto Bullario occurrunt Notantur.

(*f*) Anathematizamus quoscumque Hussitas, wickliffistas, Lutheranos, Suinglianos, Calvinistas, Hagonottos. §. 1. dictæ Bullæ.

stian Charity) Anathematizes and Curses the greatest part of Christians. 2. Our blessed Saviour was that Day ready to Dye for the Salvation of Sinners ; but his pretended Vicar is ready , (on the same Day) and (so far as he is able) does *actually* damn the greatest part of the Christian World, and has been drunk with the blood of the Saints. 3. Nor did Queen *Elizabeth* stand Accursed (before *Pius* the Fifth's Excommunication of her) only in that *Bulla Cane*, but in several other Papal Bulls. I shall only name one ; and (because it is of signal Consequence, and to our present purpose) give some short Account of the Contents of it. The Bull I mean, is that of Pope (*g*) *Paul* the Fourth, next Predecessor, (save one) to *Pius* the Fifth, and is (*b*) dated eleven years before that of Pope *Pius* the Fifth. Now concerning this Bull, I observe,

(*g*) Vid. Paul 4. Constit. 19. In dicto Bullar. Tom. 1. p. 602.

(*b*) Bulla Paul 4. data Romæ, 15.

Cal. Mart. Ann. 1559. Bulla autem Pij 5. data Rom. 5. Cal. Maij 1570. Eliz. 13. In dicto Bullario Tom. 2. p. 229.

(*i*) *Habita deliberatione Maturâ, de Cardinalium Consiliis & unanimi assensu.* Bullæ dictæ §. 2.

(*k*) Bullam Paul. 4. &c. *Renovamus Confirmamus, illamque Inviolabiliter, & ad unguem Observari volumus & Mandamus.* Constit. Pij 5 22. §. 3. dicti Bullar. Tom. 2. p. 151.

(*l*) Vid. cap. 9, 10. Decret. 7. De Hæreticis & Schismaticis. In Corpore Juris Canon. Lugd. 1661.

1. That it was no rash Act of that Pope, but (if he say true) made with (*i*) *Mature deliberation*, by the *Consent and unanimous Consent of himself and the Cardinals*.
2. And it is further (*k*) *Confirmed* by his Successor *Pius* the Fifth, who Approves and Commands it to be *Inviolably kept and observed*. Nor is this all ; but (that we may see how such Doctrine is approved at Rome). This Bull of *Paul* the Fourth, and that of *Pius* the Fifth, which so fairly confirms it, are now both of them referred into the *Body of their* (1) Canon Law.

Now in this Bull of Pope *Paul* the Fourth, thus confirm'd, approved, and received into the *Body of their Law*.

(*m*) *Omnes & singulas Excommunicationis, &c. & Quasvis alias Censuras & Penas à Quibusvis Rom. Pont. aut Pro Talibus Habitis, in Constitut. contra Hæreticos Quomodolibet Latis, Approbamus, Innovamus, ac Perpetuo observari, ac in Firmit Observantia esse debere decernimus.* §. 2.

1. He does (*m*) *Approve, Innovate, and Confirm All the Censures*.

asures.

sures and Punishments due to Hereticks and Schismaticks, by any Constitution of any former Pope, or those who were repured Popes, Howsoever those Constitutions were made and promulgated, and Commands them to be kept in fresh Memory, and perpetually Observed.

2. And then he (n) declares (with as little Charity as Infallibility) that all Hereticks which are, or For the Future shall be, do Incurr All these Censures and Punishments, and 'tis his expresse Will and Decree they should do so. And that we may not mistake his meaning, as if All those Censures and Punishments were by him Inflicted and Denounced only upon and against some Inferior Persons and Hereticks, he does seven or eight times expressly name Counts, Barons, Marquesses, Dukes, Kings and Emperors: And further says; That as Heresie and Schism in them is more Pernicious to others, so ought their Punishment to be more severe; and then (by his Constitution, which he declares to be (o) perpetually and for ever Obligatory, he actually and totally (p) Deprives them of their Counties, Baronies, Marquisats, Dukedoms, Kingdoms and Empires, and leaves them to the Secular Power, to (q) receive Due Punishment, that is, Death; as is evident by the Consequents in that Constitution). Nor is this all; He damns them to an (r) Incapacity and Perpetual Inability of being restored to their Honours or Possessions; No, not if they seriously and truly repent, and become good Catholicks. For in that case of their true Repentance and forsaking their Heresie, they shall save their Lives; yet they must be (s) Cast into Perpetual Prison, and there be fed with Bread of Sorrow, and Water of Sadness, and to have no Comfort or Humanity shew'd them by any, no not by Kings or Emperors. And though this be the height of Impious and An-

(n) Necnon Quoscunque haecenus à fide Catholica deviasse, aut in Schisma aut Heresim incidisse deprehensi sint, seu in Posterum incident, cujuscunque Conditionis, Gradus, seu Praeeminentiae existant, etiam si Baronali, Ducali, Regali, & Imperiali excellentia profulgeant, & eorum Quemlibet, Censuras Poenas praedictas incurvere Volumus ac Decernimus. Ibidem §.2.

(o) Hac nostra Constitutione in Perpetuum Valitura, sancimus, statuimus, definimus, &c. §. 3.

(p) Comitatus, Baronis, Marchionatus, Ducatus, Regni & Imperii penitus, & in Totum Perpetuo Privati sint, &c. Ibidem.

(q) Secularis relinquuntur arbitrio Potestatis, animadversione Debita puniendi, habenturque Pro Relapsis. Ibid. §. 3. (r) Ad illa de Cetero sint Inhabiles & Incapaces; nec Restitui aut Rehabilitari possint. Ibidem. (s) Apparentibus verè Pœnitentiæ Judiciis & Condignis fructibus, in loco aliquo Regulari, ad Peragendum Perpetuam in Pane Doloris & Aqua Mœstitiæ pœnitentiam, Deferendi sunt—— & evitari Omnique Humanitatis Solatio destitui debent. Ibid.

(t) *Ex Ipsius Sanctæ Sedis Benignitate & Clementia.* Ibid. §. 3. N. Eymericus Directorio Inquisitorum, part. 3. pag. 516. Col. 1.

(u) *Esseque à Christi Corporis unitate precipiam.* In Bulla Pij 5. §. 3. & Paul the Third in his Damnation of Hen. 8. and all his Adherents, says, *Et òsque Anathematis, Maledictionis & Damnationis Aeternæ Mucrone Percutimus.* Bulla Paul. 3. 7. §. 7. In Bullario Rom. Tom. 1. p. 515. Col. 2. Edit. Romæ, 1638.

(x) *Henrici Regis ex dicta Anna natos & nascituros, aliòsque descendentes, usque ad gradum in Jure Constitutum, nulla etatis aut sexus ratione habitâ, dignitatibus, Dominis, &c. Privamus, et ad Similia obtinenda Inhabilitamus.* Ibid. dictæ Bullæ. §. 9.

Christian Tyranny, yet (t) it must be Imputed (as he tells us) to the Popes Clemency and Benignity. By the Premises it may evidently appear, That Queen Elizabeth was (by many Papal Bulls, and Damnatory Constitutions) actually Excommunicate, before this Bull of Pius the Fifth. I desire then to know, Whether those Anathema's of former Popes, (which they Declared and Commanded to be in force against all Hereticks For ever, and Perpetually Obligatory) were valid and did Actually and (as they intended) Effectually Exclude that Queen out of their Church, or not? If not; then 'tis certain, the Pope has not that Supream Power he pretends to. For when so many Popes, in their Damnatory Bulls, (and that *Ex Plenitudine Potestatis Apostolicæ*) declare the Queen, and all such Hereticks, Excommunicate, and (as their Phrase is) cut (u) off from the Unity of the Body of Christ, and Eternally damned: If this be not Effectually done, then all those Bulls are *Bruta Fulmina*, Inefficacious, Null and Insignificant. But if those Anathema's and Excommunications of former Popes, were valid, and the Queen by them, Actually put out of the Church, (as will, I suppose, and must (by them) be granted) then Pius the Fifth his Excommunication is a nullity, and indeed a ridiculous Impossibility. It being impossible, he should take from her what she had not: and deprive her (by any Excommunication) of that Ecclesiastical Communion, of which she stood Actually deprived before by his Predecessors; especially by Pope Paul the Third, who Excommunicates and Curses not only Henry the Eighth, but particularly all (x) his Children, Male and Female, born or to be born of Ann Bolen (Mother of Queen Elizabeth) declares them deprived of all Power and Dominion, and of all their Goods and Patrimony, and Incapable of restitution to that Power and Patrimony, and of Acquisition of any other for the future. And that we should not doubt, that this was the Popes meaning, they have added a Marginal Note to that Bull in the Roman Edition, which tells us;

(y) That

(y) That the Pope (in that Bull) did deprive the Children of Henry the Eighth, and his Adherents, of all their Goods and Dignities, and declared them Incapable of any other for the future.

By the Premises, I think it may be, and is Evident, that Queen Elizabeth (by most Papal Bulls and Constitutions) stood Actually Excommunicate and Depos'd before this Bull of Pius the Fifth. Sure I am, the Popish Party never own'd her as their lawful Sovereign, but call'd her an Usurper of the Crown, to which (as a Declared and Excommunicate Heretick) she had no right at all. And it seems, Pope Pius himself was of the same Opinion. For in this very Bull, he speaks of her only as (z) Pretended Queen; and of her (a) Pretended right to the Crown. And hence we may with Reason and good Logick Infer, That when Pius the Fifth in this his Bull Excommunicates and Deposes her; he does (notwithstanding his Plenitude of Power and Infallibility) ridiculously undertake (what he could not do) an Impossibility. For as it is impossible to turn Sempronius out of a House in which he never was; or deprive him of a Dominion which he never had, (turning out of a House, necessarily presupposing his being in it, and deprivation presupposing Right and Possession) so it is a like Impossibility for the Pope, by any Excommunication, to turn the Queen out of the Communion of the Popish Church, in which she never was; (being born, baptiz'd and always bred in the Protestant Church and Religion) or deprive her of those Dignities and Dominions, which (according to their own (b) Principles) she never had any right to, nor ever could have any; being (by their Law, and many Papal Anathema's and Decretals) utterly disabled, and made incapable of any such Dominions or Dignities.

bitur, ejus damnatione seipsum invaluit: Or; (as it is in the Lemma prefix'd to that Canon) Ejus Damnationis participem se facit. Vid. Can. Achatius 1. Caus. 24. Quest. 1. And Can. Majores 2. Idem Gelasius eodem modo Statuit. And Pope Felix says, Non ultra in eum procedere oportet, qui in haereticam damnatam incidit. Ibid. Can. Achatius. 3.

(y) Filiisque eorum de dignitatibus, Dominiis, &c. & bonis Omnibus Privatis, & Ad Alia de Cetero Obtinenda Inhabiles esse declarat. Ibid. in Margine.

(z) Elizabetha Pretensa Angliae Reginae Bulla Pij 5. §. 4.

(a) Ipsam Praetento Regni Jure privatam. Ibidem §. 4.

(b) It is a Resolved Case in the Canon Law; (and Pope Gelasius is the Casuist who Resolves it) Quicunque in Haereticam semel damnatam la-

Observ. II.

II. It is evident that the Pope in this Impious Bull, does (by his Usurp'd Antichristian Power) Depose and Deprive Queen *Elizabeth* of all her Royal Authority, Dominion and Dignity, and so puts her into the Condition of a Poor Private Person, without any Power or Jurisdiction over all, or any of her Subjects. Whence these damnable Doctrines and Impious Conclusions evidently follow.

1. That if any Jesuit, any Villanous *Raviliac*, or through pac'd Papist had kill'd, or with Poyson or Pistol had taken away her Life, (as they often Indeavour'd) it had been no Treason. For all know, that Treason is *Crimen* (c) *Majestatis*, or *Lesā Majestas*; a Crime against Sacred Majesty; either Immediately, against the Person, or Persons in whom Majesty resides; or mediate-ly against those who are his nearer Representatives, as the Lord Chancellor, Treasurer and the Judges, when they are in Execution of their Office. And though there be an Inferior Degree of Treason, (as of a Servant against his Lord and Master, a Wife against her Husband) yet no Treason ever was (either by the Imperial and Civil, or our National and Common Laws) but against a Superior. And therefore the Queen being deposed by the Pope as an Heretick, and actually deprived, not only of all her Royal Power and Majesty, but of all Jurisdiction and Superiority over her Subjects (and they absolved from their Oaths of Allegiance and Fidelity) and so a Private Person only, without any Power to Command Obedience. I say, upon these Impious Popish Principles, to kill the Queen could not possibly have had the Nature or Name of Treason. Had they by open War, or privately by Poyson or Pistols, taken away her Life (as they intended, and often Indeavour'd, as we shall see anon) they might have been Murderers, but not Traitors. So that the Pope and his Party believing that the Queen was Actually deposed and deprived of all her Royal Dignity and Dominion, as a Heretick; they must consequently believe, that the Murdering of her, by any of

(c) Vid. Justinianum F. ad Leg. Julianam Majestatis; & Statut. 25. Edwardi 3 c.2. in the Statute of Purveyors, Anno Domini 1350.

of her former Subjects, neither was, nor could be Treason. But this is not all, For,

2. Admit she had not been deposed, by any Papal Law, Bull or Decretal Constitution; yet any of their Popish Clergy might have murder'd her, and been no way guilty of Treason, though they were English men, and born her Subjects; nay, though they had actually taken their Oaths of Allegiance before they took Popish Orders. The reason of this is evident, and a necessary Consequent, from their Impious and Rebellious Principles. For they say, *That the Clergy (d) Are no Subjects of any Prince; and therefore they themselves conclude (as well they may) that if they Rebel and seek the Ruin of their Prince, yet (in them) it is no Treason.* This *Emanuel Sa*, the Jesuit expressly tells us, in a Book (not surreptitiously sent into the World, but) publish'd with his (e) Name to it, *Dedicated to the Virgin (f) Mary*, approved, highly Commended, and Licenc'd by (g) Publick Authority. Thus is this Rebellious Doctrine approved, not only by the *Librorum Censor* at *Antwerp*; but in Heaven too; at least in the Opinion of the Author, who otherwise would not have dedicated it to the *Virgin Mary*, and desired her Patronage, and Promotion of it, for the good of Souls. Sure I am, I do not find it Condemn'd in any of their *Indices Expurgatorij* (neither in the (h) *Spanish Index*, nor that of (i) *Portugal*, nor that of Pope (k) *Alexander the Seventh at Rome, &c.* Nay, so far are the Inquisitors from Condemning this Rebellious Doctrine of *Emanuel Sa*, that the *Spanish Index* does not so much as name, much less censure him or his *Aphorisms*. But the (l) *Portugal Index*, (in which both the Author and his *Aphorisms* are expressly nam'd) censures only two Propositions (one about *Penance*, the other about *Ex-cream Unction*) which the Inquisitors (the *Supream* (m))

(d) *Clerici Rebellio in Regem non est Crimen Læse Majestatis, quia non est Subditus Regi. Eman. Sa Aphorism. Confess. verbo Clericus p. 41.*

(e) *Colon. 1599.*

(f) *Ad Beatiss. Dei Matrem. Accipe (Sapientie Divina Sacramentum) Libellum hunc; tuoque Præsidio sicut tuæ & promove, ut ad Multorum proficiat æternam Salutem. Ibid. pag. 2.*

(g) *Hi Aphorismi Docti sunt. & Pij, Multamque utilitatem alatini Confessariis Omnibus. Ibid. pag. 384. Sylvest. Pardo. Eccles. Antwerp. Canonice Librorumque Censor.*

(h) *Index Librorum Prohibito. Novissimus, Madridi 1667. Eman: Sa non Omnino meminit.*

(i) *Index Librorum Prohibito.*

Olysiptone An. 1624. p. 543. (k) Index Librorum Prohibito. Alexandr. 7. Romæ, 1667. pag. 41. (l) Loco dicto. (m) ii Aphorismorum codices deinceps permittuntur, à quibus Expunctæ sunt due Sententiæ, quas Ann. 1611. pridie Calend. Mart. Cavendas Rescripsit, Sanctæ & universalis Inquisitionis Congregatio, per Illustriss. Card. Aragonium. Index Olysiptone, 1624. loco dicto.

Congregation.

(n) *Emanuelis Sa-
phorismi Confessa-
riorum Hactenus Im-
pressi, etiam Romæ,
ante Ann. 1602. post
autem tale Tempus
Romæ Editi de man-
dato Magistri Sa-
cri Palatii Permitt-
untur. Index A-
lexandri. 7. loco
dicto.*

(o) *Ex Indice
Joh. Chrysostom. Ba-
sil. 1558. Dele se-
quentia. And then
(amongst many o-
ther evident
truths) this Propo-
sition follows; Sa-
cerdotes etiam Prin-
cipibus Jure Divi-
no Subditi. This
must be Expung-
ed. Index Libror.
Prohib. Madrid.
1667. pag. 703.
Col. 1.*

(p) *And the In-
dex of Portugal,
Edit. Olyssipone,
Ann. 1624. p. 753.
Col. 1. damns the
very same Position.*

(q) *In Indice Operum Chrysostom. Basil. 1558. ex Officina Frobeniana. (r) Persona Cu-
juslibet Clerici est Sancta quoad hoc, quod Non Potest Subjici Potestati Seculari. Cajetan. in 2. 2.
Quæst. 99. §. Ad Quartum Dubium mihi, p. 247. Col. 3. 4.*

Congregation of them at Rome) would have left out; and then approved and permitted all the rest. And so that Erroneous and Impious Aphorism, That Clergy-men are not Subjects of Kings, and therefore not Capable of Committing Treason, although they actually Rebel against and Murder them. But the late Index of Pope Alexander the Seventh, speaks more fully and home to our present purpose, and expressly, permits, and approves (for we may be sure they will not permit what they do not approve) all Editions of those (n) Aphorisms, (Even at Rome) before the year 1602. In all which this Rebellious Aphorism, we are speaking of, was, and so was approved by them. This does further and (if that be possible) more evidently appear out of these their Approved and Authentick Expurgatory Indices, wherein this Proposition — (Priests Are By the Law of God Subject to Princes) is damn'd as Erroneous and Heretical, both in the (o) Spanish Index, and that of (p) Portugal. For the Inquisitors finding it in the (q) Index of Chrysostom, Command it to be expunged and blotted out; Although Chrysostom (in the Text) says the very same thing. Hence it evidently follows; That if this Proposition (Priests (by the Law of God) Are Subject to Princes) be erroneous and false, as the Pope and his Party say it is, (their Inquisitors Commanding it to be Expung'd, as Erroneous) then the Contradictory (Priests Are not by the Law of God Subject to Princes) must of necessity be true, and by them approved and believed. Unless they will say, (which were highly irrational and ridiculous) that Contradictory Propositions may be both false, and they believe neither of them. But this they neither do, nor will say; for their greatest Writers publickly say, and Indeavour to prove, That Priests are not Subject to Princes. Nay, (r) Cardinal Cajetan expressly says, That the Clergy are so Sacred, that 'tis impossible they should be Subject to Princes. When

he says *It is impossible*, his meaning is, that 'tis (not naturally, but) morally impossible; because if any Prince should use his Priests and Clergy as Subjects, it were a great Sin, and (in his Opinion) Sacriledge; and therefore Impossible: because, according to the Rule of Law, *Illud solum Possimus quod Jure Possimus*. So we have that great Roman Cardinal expressly approving that Rebellious Doctrine, *That Priests are not Subject to Princes*. Nor (we may be sure) was it any private or singular Opinion of his, which died with him; For when (f) afterwards, Emanuel Sa's Aphorisms (wherein the same Doctrine was maintained) were publish'd, as a (t) Work Profitable and Necessary for Divines, and *All who had Cure of Souls*. An Advocate of the Parliament of Paris (eminent for Law and Learning) tells us two Things. 1. *That those Aphorisms were approved at (u) Rome*. 2. And then passes a just Censure upon them——(x) *That such Doctrine was the Plague and Ruin of Commonwealths: Royal and Supream Powers being the Ordinance of God, by which All Men are made Subject to the Jurisdiction of Kings*; So that Learned Person. And (to pass by all others) an Excellent Person of great Judgment and Integrity, and a Roman Catholick, (I mean Father (y) Paul of Venice) tells us; that in the Quarrels between Pope Paul the Fifth, and the Venetians, a World of Books were writ (by Jesuits and others) to vindicate the Popes Cause, and they (z) *All Agreed in this, That the Clergy were Exempt from all Secular Jurisdiction, & quoad Personas & Bona; Secular Princes had nothing to do with their Persons or Purse; nor were they Subject to Princes no not in Cases of High Treason*. Nor was this Rebellious Doctrine maintained only by the Popes Party and Parasites; but the Pope himself (whom the Jesuits and Canonists miscall *Infallible*) approves and justifies it; and in Decemb. 1105. tells the

(f) R. Patris Emanuelis Sa Aphorismi Confessionarii. Coloniae, 1599.

(t) Opusculum Theologis Omnibusque animarum Curam habentibus utile ac Necessarium. Ibid. in Libri dicti Emyeaphi.

(u) Vide Librum cum hac Emyeaphi, Les Oeuvres de Maître Jacques Leschastier, &c. Paris. 1652. p. 421. Libellus Aphorismorum Romae Probatus.

(x) *Que Doctrina* (that the Clergy are not Subject to Princes) est pestis & everfio Rerum publicarum. Regia potestas vel suprema nihil aliud est, quam Constitutio

Dei, quae Omnes Mortales Jurisdictioni Regum subjiuntur. Ibidem. Historiam Interdicti Veneti, per P. Sarpium, 1626. Edit. Latina. (z) Omnes, in eo Concordes asserebant, Clericos Non esse Principi Subditos, ne in Crimine quidem Lesae Majestatis: pag. 107. dictae Historiae & pag. 13.

(a) *Ecclesiasticos non comprehendit inter Subditos Principis, nec ab eo posse panis affici, etsi rebelles essent.* They are the words of Pope Paul the Fifth to the Venetian Ambassador, in Decemb. 1605, in the aforesaid History, p. 13. Gretser tells us — *Clerici non pertinent ad Regis Jurisdictionem.* Considerat. ad Theolog. Venetos l. 2. pag. 137. Edit. Ingoldstadtij, Ann. 1607. And there besides Bellarmine and Baronius) he gives us a List of Thirteen or Fourteen Auth. rs, who writ for the Pope in his Quarrel with the *Venetians*, of the same Opinion. Gretser Ibid. pag. 380.

Venetian Ambassador, That (a) Ecclesiasticks were not Comprehended in the number of a Princes Subjects, nor could be Punished By him, though they were Rebels. A hundred such Passages (out of their School-men, Canonists, Casuists, (especially the Jesuits) and their Canon Law) might easily be quoted ; but these, to Impartial and Intelligent Persons, will be sufficient to Evince, That the Pope and his Party do publickly and expressly maintain this Rebellious Doctrine, and (when it makes for their Catholick Cause, and they have Opportunity and Ability to put it in Execution) do also practise it. The Sum of which Damnable Doctrine (repugnant to the clear Principles of Nature and Scripture, and all Religions, save that of *Rome*) is this ; If any King be Excommunicate and Deposed by the Pope, then any of his Subjects, Clergy or Laity, (*horresco referens*) may take Arms and Rebel against him, or Murder him, and yet (by this Impious Popish Doctrine) be neither Rebels nor Traytors : And if their King be neither Excommunicate nor Deposed, but stands *rectus in Curia Romanâ*, and be (as they call it) a good Catholick ; yet if any of his Ecclesiasticks (Secular or Regular) Rebel or Murder him, it can be no Treason or Rebellion in them ; seeing (according to their Principles) they are none of his *Subjects*, nor he their *Superior* ; and Treason or Rebellion against an Equal or Inferior, is (in Propriety of Law) impossible. But this is not all. For ;

3. Let it be granted, (which is both Impious and Evidently untrue) That any Popish Assassin or Roman *Raviliac*, had not been Guilty of any Treason, if he had kill'd the Queen, after the Pope had Deposed her, as a Heretick ; yet sure they must grant that it was Murder, and an Impious Act, to kill a Person over whom he had no Jurisdiction. No ; this they deny : the approved and received Principles of the Popish Church acquit such Prodigious Villains not only from Rebellion and Treason, but from *Murder* too. He who had kill'd the Queen, after Excommunication and Deposition by the Pope,

Pope, had been *no Traitor*, nor (which is less) so much as a *Murderer*. We are told in the Body of their Canon Law——(b) *That they are no Murderers, who (out of Zeal to the Church) take Arms against Excommunicate Persons.* So the Title prefix'd to the Canon cited in the Margent; and the Text of the Canon says further; *Those Souldiers so armed, (c) Are not Murderers, if out of a burning Zeal to their Catholick Mother (the Church of Rome he means) they Kill any of such Excommunicate Hereticks:* Thus the Case is deliberately determin'd by their Supream Infalible Judge, Pope *Urban the Second*, a little before the (d) end of the Eleventh Century; and about Twenty years after (by *Ivo Carnotensis*) referred into a (e) Collection of the Roman Canons: And *Gratian* (about Forty years after *Ivo*) Registers it in his *Decretum*, which Pope (f) *Gregory the Thirteenth* approves and confirms for Law; and so it stands confirm'd, and received for Law, (g) in their last and best Editions of that Law, ever since. Whence it may (and does) appear, that this Impious and Rebellious Doctrine, (*That Killing Kings or Queens Excommunicate by the Pope, was no Murder*) has been approved at Rome (since (b) the Devil was let loose, and Antichrist appeared) above six hundred years.

(b) *Non sunt Homicidae, qui adversus Excommunicatos Zelo Matris Ecclesiae, armantur* Ita Lemma praefixum Can. Excommunicatorum 47. Caus. 23. Quaest. 5. vide Lemma huius Can. apud Juonem. Decreti part. 10. cap. 54.

(c) *Non eos Homicidas Arbitramur, quos adversus Excommunicatos, Zelo Catholicae Matris ardentibus, alios quos eorum Trucidasse contigerit.* Ibid. in Canone.

(d) *Ivo Carnotensis Episcopus;* Decret. part. 10. cap. 54.

(e) *Moritor Urban. 2. Ann. Christ.*

1099. (f) *Vide Bullam Gregor. 13. dat. Romae, 1. Jul. 1580. Corpori Juris Canonici praefixam.* (g) *Vide Edit. Juris Canon. cum Glossis Paris. 1612. & Edit. sine Glossis, Paris. 1668. & Editionem Lugduni, 1661. &c.* (h) *Rev. 20. 2, 3.*

I know that honest Father (i) *Caron* (not so disloyal as most of his Party) indeavours to mollifie this Rebellious Constitution of Pope *Urban the Second*; and tells us, that the meaning of that Canon is only this (k)——*That if any man by Chance and Casually had kill'd an Excommunicated Person, (si contigerit trucidasse) then he was not A Formal Murderer: So Pope Urban's Sentence was not to (l) Excuse those*

(i) *Remonstrant. Hibernorum part. 5. cap. 13. §. 10. pag. 34.*

(k) *Si Contingenter trucidaverit, non esse Homicidam Formalem, &c.* Ibidem.

(l) *urbani ideo Sententia Non fuit, Excommunicatos vel Haereticos De Proposito interimi pag. Ibidem.*

(m) Alioquin certe veritatem Omnem & Fidem expugnasset. Ibidem.

(n) Horrendum igitur Principium, Maledictum & Execrabile est, Hereticos, vel Excommunicatos, eo ipso interimi posse, &c. And again, Inter damnable & Anathematizatos reponimus. Ibid. S. 11. p. 35.

(o) Turrecremata ad Can. Excommunicator. 47. Caus. 23. Quæst. 5.

(p) Intentio requiritur, quia licet bonam habuerint voluntatem, potuerunt tamen peccare Intentione. Si interfecerant Hereticos, quia Infestabant Ecclesiam, in hoc bonam habuerunt Voluntatem; peccaverunt tamen si Intendebant habere Bonam Hereticorum Si ergo bono Zelo & Mandato

Ecclesie aliquos interfecerunt, non sunt Homicide Reatu, nec ulla Pœnitentia est Imponenda. Turrecremata loco d. 80.

(q) Agnoscit Peronius, (Orat. ad Status, pag. 107.) Tyrannum usurpatione Licite interimi posse: atqui Rex Omnis semel à Papa depositus, si postea administraverit, Rex usurpatione & Tyrannus est; quia absque Jure Jus usurpat. F. Caron Remonstrant. Hibernorum, part. 4. c. 1. § 20. p. 265.

from Murder, who Intended, and directly Purposed to kill Hereticks and Excommunicate Persons. For (says he) this were to

(m) Overtbrow all Truth and Fidelity to Princes. The good man was (God forgive him) a Roman Catholick, and believed (though Erroneously) that the Supream Head of his Church, and St. Peter's Successor and Vicar of Christ, could not approve and maintain such a Rebellious and Impious Position and Principle, That men might lawfully be kill'd, because they were Hereticks or Excommunicate Persons: which he there truly calls——(n) A Horrible, Cursed and Execrable Principle. That the Doctrine is Cursed and Execrable, is easily believed, and (by me) willingly granted. But that Urban the Second did not, in that Canon, approve it, (notwithstanding what Father Caron has said to the contrary) I absolutely deny. Sure I am, 1. That Cardinal Bellarmine (as is confessed by Father Caron in the place cited) expounds that Canon as I have done. 2. So does (o) Cardinal Turrecremata too; who says, That Excommunicate Hereticks may be kill'd, not only Casually (as Father Caron mistakes the Text) but with an (p) Intention and purpose to kill them; and yet they who intend and do kill them, be no Murderers; but both the Intention and Act Just and Innocent. But then their Intention must not be to get the Goods of those Hereticks they kill, but it must be Zelo Matris Ecclesiæ, to secure the Church from the Mischievous Designs of those Hereticks. So that in the Opinion of this great Cardinal, and Canonist, (who well knew the opinions and practise of their Church) killing of Hereticks was so far from being Murder, that it was no Crime at all; but sine Reatu (as he says) without all guilt; and therefore (nulla pœnitentia erat imponenda) it needed no Repentance. 3. Cardinal Peron in his Oration to the Estates of France, does expressly (q) affirm, That all Tyrants by Usurpation, may lawfully

be kill'd; and such was Queen Elizabeth, and all Protestant Kings and Princes now are, (in the Judgment of the Pope and his Party) seeing they all did, and now do stand Excommunicate (at Rome) and deprived of all Dominion; and therefore, their meddling with the Government, after such Deprivation, is evidently Usurpation (in the Opinion of our Adversaries) and then it follows (on their Principles) that they may lawfully be kill'd, and therefore the killing of them cannot be Murder; it being impossible that a Crime against the Indispensable Law of Nature, should be lawful. 4. But we have greater Evidence to prove, that (at Rome) the killing of Protestant Princes, (as Excommunicate Hereticks) is not Murder. For in the year 1648. when the *Parliament* was, (or seemed to be) severe against Papists, as believing and maintaining Principles Inconsistent with our Government: This Question (amongst others) was proposed to some of our English Popish Divines——(r) *Whether the Pope could Depose or Kill Protestant Princes or Magistrates, as Excommunicate Persons?* Some of those Divines met, and (whether out of Love of Truth, or fear of the Parliament, I know not) (s) *Subscribed the Negative; That the Pope could not Depose or Kill such Protestants.* But when this was heard at (t) *Rome*, the Pope and his Sacred Congregation (as they call it) *Condemned that Negative Proposition*, as Heretical, and Summon'd the Subscribers to *Rome*, where Prisons and Censures (as Father Caron tells us) were prepared for them. Whence it is evident, that to deny the Popes Power to Depose and Kill Protestant Princes, is (at Rome) declared Heretical; and therefore, that he has a Power to Depose and Kill, is a part of their Catholick Creed, and believ'd there. Whence it further follows, that they do think such Killing of Protestants to be no Murder, nor those who kill them, (out of Zeal to the Catholick Cause) Murderers. 5. When Raymundus (u) Lullus (a (x) man famous, citatisque Romae Authoribus, Carceres & Censurae parantur. Ibidem. (u) Floruit ab Greg. 11. circa Ann. 1311. Nicol. Eymericus Direct. Inquisit. p. 255. Col. 2. D. (x) Possevin. Appar. in Per. Remundo.

(r) *An Pontifex Romanus Principes seu Magistratus Protestantium possit depone, vel Occidere, tanquam Excommunicatos?* Vide F. Caron. Remonstrant. Hibernorum part. 1. cap. 4. §. 3. p. 12.

(s) *Convenientibus ergo in hac causa Theologis Anglicanis, pro Negativa resolverunt. Ibid. §. 3. num. 3.*

(t) *His Nunciis Romae receptis, sacra Congregatio resolutionem illam negativam, tanquam Hereticam mox Con-*

demnat, citatisque Romae Authoribus, Carceres & Censurae parantur. Ibidem. (u) Floruit ab Greg. 11. circa Ann. 1311. Nicol. Eymericus Direct. Inquisit. p. 255. Col. 2. D. (x) Possevin. Appar. in Per. Remundo.

(y) *Interficiētes Hereticos sunt Injuriosi & vitiosi in suo Memorari, Intelligere, & Pille, &c.* Eymericus I. bid. p. 260. Col. 2. A.

(z) *Greg. 11. in Consistorio, etiam de Consilio Fratrum, interdixit & condemnavit Doctrinam Raym. Lulli, &c.* Eymericus loco dicto p. 255.

(a) *Christus Petrum Episcopum Successores Vicarios suos Instituit, quibus (ex Libri Regum Testimonio) ita Obedire Necessē est, ut qui non Obediret, Mortē Mereretur.* Binius Concil. Tom. 9. pag. 151. Col. 2. E. Edit. Paris. 1636.

(b) *Pet. Crab. Concil. Colon. Agripp. 1551. Tom. 3. p. 694. Col. 2. So Turrecremata summa de Eccles. l. 2. cap. 114. Prop. 7.*

(c) *Laur. Surius Concil. Colon. Agripp. 1567. Tom. 4. p. 681. Col. 2.*

(d) *Binius Concil. Later. Paris. 1636. Tom. 9. pag. 151. Col. 2. B.*

mous in his time and after it) had said, and in his Writings published, *That it was (y) unlawful and impious to kill and murder Hereticks*; (for he had seen and heard, of the bloody Persecutions of the *Waldenses*, and such as at *Rome* were call'd Hereticks, in, and before his time) *Nic. Eymericus* (Inquisitor of *Arragon*) complains of him, and his Writings, to *Pope Gregory* the Eleventh; who (in full Consistory with the (z) Council of his Cardinals) damns the Doctrine of *Raymundus Lullus*, and declares for the Lawfulness and Justice of Killing Hereticks, 6. And Lastly, *Pope Leo* the Tenth in his Oecumenical (so they call it) *Lateran Council* (*Sacro Approbante Concilio*) with the Consent and Approbation of that Council) declares; *That our blessed Saviour (a) Did Institute Peter and his Successors his Vicars! to whom (by the Testimony of The Book of Kings) it was so necessary to yield Obedience, that Whosoever would not (as no true Protestant ever would or could) was to be punished with death.* The Pope was not pleased to tell us, *what Book of Kings* (for in their Vulgar Latin Version, there are four Books of that name) nor what Chapter or Verse he meant: and he did wisely to conceal what place in those Books he intended; for had he named any particular place, (though he pretended to *Infallibility*) his folly would have much sooner appeared. It is indeed ridiculous, for any man to think, that any thing said in those Books of *Kings*, can prove, that our blessed Saviour Constituted a Vicar General over his whole Christian Church, with power to kill all who would not comply with him, and that *Peter* and his Successors the Popes, were the men: seeing there is not one Syllable of all, or any of this, in any of the four Books of *Kings*; nor any Text from which it may (with any sense or probability) be deduc'd. Nor have the Publishers of that *Lateran* and other Councils (*Peter Crabbe*, *Surius*, *Binius*, *Labbe*, &c. supply'd that defect, and told us, what place *Pope Leo* meant, and from which he, or they could prove the *Popes Power to kill all who comply'd not with his Commands.* I know that (b) *Crab*, (c) *Surius*, and (d) *Binius* (though *Labbe* has omitted it,

as Impertinent) have, in their Editions of the Councils, cited in their Margents, *Deut. 17.* for a proof of that erroneous and impious Position, (it seems their Infallible Judge mistook *Kings* for *Deuteronomy*, or that they could find nothing in any Book of *Kings* for the Popes purpose.) But they name not the Verse; though (I believe) it is the Twelfth Verse of that Seventeenth Chapter they mean. Where 'tis said, *That he who will not hearken to the Priest or Judge, That Man shall Dye.* This (I say) is altogether impertinent, as to the proof of the Popes Position. For admit (which is (e) manifestly untrue) that by *Priest* here, the *High Priest* only was meant: yet it will neither be consequence nor sense to say, *Whosoever disobey'd the Sentence of the High Priest, in the Jewish Church, must be put to death:* Ergo, *Whoever disobeys the Pope in the Christian Church, must be so too.* This (I say) is inconsequent, for the Priests in the Jewish Church (not only the High Priest, but other Priests and Levites) by the express Law of God, had as Judges in many Cases, power of Life and Death: but in the Gospel, our blessed Saviour left no such power to his Apostles and their Successors; *Excommunication* is the highest punishment, *Peter*, or any, or all the Apostles could inflict, by any Authority from our blessed Saviour in the Christian Church, and this power succeeded Interfection or putting to death in the Judaical Church. So St. (f) *Augustine* expressly tells us, and to him I refer the Reader. By the Premisses, I think it may appear, that, if (after the Popes Damnation and Deposition of Queen Elizabeth) any of her Popish Subjects, (Laity or Clergy, Regular or Secular) had by taking Arms publicly, or by Poyson or Pistol, privately taken away her Life, (according to their approved Principles) it had been no Rebellion, Treason or Murder, but (in their Opinion) an Action Just and Innocent. But this (though too much) is not all; their Error and Impiety rises higher. For,

(e) Vide Gronovium & Ainsworth in *Deut. 17.* vers. 9. 12. &c. Vide 2 Chron. 19. 8. 9. &c.

(f) Nonnunc Agit in Ecclesia Excommunicatio, quod tunc (ante Christum in Synagoga) agebat Interfectio. Aug. Quest. super Deuteronomium, lib. 5. cap. 38. And elsewhere; Phineas Sacerdos Adulteros simul Inventos ferro ultore confixit. Quod utique Degradatio-

nibus & Excommunicationibus, significatum esse faciendum hoc tempore. Idem Aug. de Fide & Bonis Operibus, cap. 6.

(g) In the English Seminary at Rhemes, some there were, who believ'd, Pius the Fifth's Bull to be dictated by the Holy Ghost, and they perswaded themselves and others, that it was meritorious to take away the lives of Princes Excommunicate, and Martyrdom to spend a man's life in the cause. These things Giffard, Dr. of Divinity, Gilbert Giffard and Hodgson inculcated so deeply into John Savage, that he willingly and gladly vowed to kill Queen Elizabeth. Cambd. Annals of Q. Eliz. l. 3. p. 301. 302. of the English Edition, (I have not the Latin now by me) Lond. 1635.

(h) Ann. Christ. 1598. Eliz. 4. 1. apud Cambdennum Annal. lib. 4. pag. 498. 499. dist. 2. Editionis.

(i) Ibid. p. 499.

(k) All the Popes Sanctions (they say) may be sure they are obligatory at Rome (i) amongst other Papal are Divine (Can. sic Omnes. 2. dist. 19.) as if Peter himself had made them. And no wonder, seeing they tell us, That God by his Holy Spirit, speaks in the mouth of the Pope, *Deus ipse, Spiritu suo, per Ora Pontificum loquitur*. P. Matth. J. C. Lugd. Præf. præfixa Corp. Juris Can. à se Edit. Franc. 1590.

4. Had any of Queen Elizabeths Subjects (after the Popes Excommunication) kill'd her, that Execrable Fact had been so far from being Murder, that (in their opinion) it had been an Action not only Indifferent, or Morally good, but Meritorious. In the year 1586. (which was the Nine and twentieth of Elizabeth) in the Colledge of Rhemes, Giffard, Dr. of Divinity, Gilbert Giffard and Hodgson, Priests, had so possess'd the English Seminaries, with a belief of this Doctrine, That John Savage willingly and gladly vowed to kill the Queen. The Story is in (g) Cambden (an Historian of unquestionable truth and fidelity) After (h) this, Walpoole, the English Jesuite, perswades Edward Squire, that it was a Meritorious Act to take away the Queen; tells him, it might easily be done, by Poysoning the Pommel of her Saddle; gives him the Poyson; Squire undertakes it, Walpoole blesseth him, and promises him Eternal Salvation, and so (having sworn him to Secresie) sends him into England: where (notwithstanding all the Jesuits blessings) he was taken, confess'd all this, and was Executed in the year. 1598. And Cambden (i) there tells us, That a Pestilent Opinion (as he truly calls it) was got amongst the Popish Party (even amongst their Priests) That to take away Kings Excommunicate, was Nothing Else, but to Weed the Cockle out of the Lords Field. It is true, none of those impious and damnable Desigs, had their desir'd Effect; God almighty protecting that good Queen, (it being impossible that any Power or Policy should prevail against his Providence) yet the Matter of Fact (confessed by themselves, or evidently proved by Legal Witnesses) manifestly shews, that they thought killing the Queen, (for the benefit of their Catholick Cause) was a Meritorious Work, which they designed to do, and (had their Ability been Equal to their Impiety) would have done. 2. Nor was this the private opinion of some Priests and Jesuits only; but the definitive Sentence of several Popes, (their (k) Infallible and Supream Judges) Publickly declared, and (that we may be sure they are obligatory at Rome) amongst other Papal

Decrees refer'd into the Body of *their Canon Law*, confirm'd by *Gregory the Thirteenth* and by *their General Councils* (the *fifth Lateran*, and that of *Trent*) Commanded to be obeyed, *Tanquam Divina Inspiratione Editæ, & Tanquam* (1) *Dei Præcepta*. Now the Papal Sentences or Decrees I mean, are 1. That of *Pope* (m) *Nicolas* to the *French Army*: wherein the Pope tells them, *That if any of them were slain in that War against the Infidels, that is, (as Cardinal* (n) *Turrecremata explains it) against the Hereticks, Heaven* (o) *should not be deny'd them: They should be sure of that. But the Lemma or Summary prefix'd to the Canon* (p) *says, That those Souldiers who faithfully fought against the Hereticks, if any one of them were slain in the fight, He should merit Heaven.* Murdering Hereticks, was (in the Popes Opinion) a *meritorious Work*, and if the Souldiers could kill them, and take away their Temporal Life here, they should (for that good Service to the Pope) gain to themselves, an *Eternal Life* hereafter.

2. *Pope* (q) *Leo* (to the same purpose, and almost in the same words) *Incourages a French Army to* (r) *fight stoutly against the Enemies of the Faith, and of the Church, (you may be sure he means the Roman Church) and tells them, that they need not be any way affraid, to kill Hereticks and the Churches Enemies, for God's sake, that if any of them died in that Service, it was for the true Faith, for which Heaven should be their Reward.* So the Pope in that Canon. And because some of those Souldiers might fear (as there was great reason they should) that the Persecuting those poor Christians, whom the Pope call'd Hereticks, with Fire and Sword, might rather deserve punishment then a Heavenly Reward; *John Semeca* (the Glossator) tells us, *That the Popes meaning was* (s) *that (being secured from Punishment) Heaven should be their Reward.*

(k) Jul. 2. Conc. Lateran. 5. Generali, approbante Concilio. Sess. 5. apud Binium. Tom. 9. p. 48. Col. 1. F. 2. A:

(l) Concil. Trid. Sess. 25. De Reformatione. 25. p. 624. Edit. Antwerp. 1633.

(m) Can. Omnium. 45. Causa 23. Quæst. 5.

(n) Turrecremata ad dictum Canonem.

(o) Regna illæ Cælestia minime negabuntur.

(p) In certamine quod contra Infideles (Hereticos) geritur quisquis Moritur Cælestæ Regum mereatur.

(q) Can. Omni Timore. 9. Caus. 23. Quæst. 8.

(r) Omni timore Deposito contra inimicos Sanctæ Ecclesiæ viriliter agere Studete, novit enim Omnipotens, si quilibet vestrum moritur, quod pro veritate fidei mortuus est, & ideo præmium Cælestæ consequetur.

(s) Hortatur Papa, ut viriliter pugnet contra Inimicos Ecclesiæ; & si qui propter hoc moriatur, Non Panem, sed Cælestæ præmium consequetur. Glossa Ibidem.

These, and such other Principles, must (of necessity) be a great Incouragement to the Popish Party, who believe (though without, and in contradiction to Truth and Reason) the vast usurped Papal Power and Infallibility, to Ex-

ecute the Popes Damnatory Bulls and Excommunications, and kill all Hereticks (even Kings and Emperors) having Heaven promised for doing it. This is very much, but there are more and greater Promises made by the Pope, for killing Hereticks. For,

5. The Pope (out of his great Ability and Bounty) promises such Impious and Bloody Murderers of hereticks, not *Heaven only, but a higher Degree of Glory in it*, and many other great Priviledges, to be enjoy'd here, before they came to Heaven; and this Promise the Pope makes, not singly by himself, but in, and with the consent of the *greatest General Council Rome ever had*. *Innocent the Third is the Pope, and the (t) fourth Lateran is the Council I mean*; in which (u) there were, above Twelve hundred Fathers. By the Authority of this (x) Council, an Army was to be raised for the (y) *Destruction of Hereticks (the poor Waldenses)* and they were to have the same (z) Priviledges which were granted to those who fought against the *Turks* to recover the *Holy Land*. What those Priviledges were Pope *Innocent* (in his (a) Bull) tells us.

(t) Conc. Lateran. magnum sub Innocentio 3. Ann. 1213.

(u) Ita Abbas Ursperg. in Chronico ad dictum Ann. 1215. Binius in Hist. Concil. Later. 4. præfixa.

(x) Can. 3. De Hereticis.

(y) Ad Hereticorum Exterminium. (z) Illa Indulgentia & Privilegio muniti sunt, quod Accedentibus ad terræ Sanctæ subsidium conceditur. Ibid. dicto Can. 3. (a) Const. Innocent. 3. 12. data Lateran. 19. Cal. Jan. 1215.

(b) A collectis, Talliis, aliisque gravaminibus sunt immunes. Bullæ dictæ, § 10.

(c) Quorum Personæ & Bona sua Beati Petri & Nostræ Protectione subcipimus. Ibidem.

(d) 2 Thess. 2. 4

(e) Si ad præstandas usuras Juramento teneantur astricti, creditores ut remittant Juramentum & usuras, compelli præcipimus. Ibid. § 11.

1. They were to be freed from (b) all Taxes, Impositions, and all Burdens whatsoever.

2. They were to be received into the (c) Protection of St. Peter and the Pope; there is nothing of God's Protection mention'd. The Pope (who sits in the Temple of God, (d) shewing himself that he is God) thought (and would have them think so too) that he was sufficient to protect them.

3. If they had borrowed any Money upon Use, and had solemnly sworn to pay it; yet the Pope Commands that they shall be freed both from their (e) Oath, and paying any Use.

4. If they went to kill and extirminate Hereticks in Person,

and

and at their own *Expences*, then *A Full (f) and Plenary Pardon of All their Sins here, and A Greater Degree of Glory hereafter*, is (by the Pope and that great General Council) *promised them*.

By the Premises I think it evident, that if any of *Queen Elizabeths Subjects* (after her Damnation and Excommunication by the Pope) had by raising Arms against her publicly, or by Poyson or Pistol privately taken away her life, it had neither been *Rebellion, Treason*, nor *Murder*, but an innocent Action; And that not one of those which *Aristotle* calls *τὰ μέσα*, *Natura Media*, and Indifferent, which are morally neither good nor bad; but (in the Judgment of the Church of *Rome*, and upon those her approved Principles) it had been an Action *Morally Good*, nay, (which is far more) *Meritorious*: For which they should have Remission of *All their Sins here*, and not only *Heaven*, but (in it) *A higher Degree of Glory hereafter*: And if it happened, that any of them miscarried in this their *meritorius* Act of killing Heretical Kings, and were (according to their desert) hang'd for Treason, then (with the Pope and his Party) they pass for *Martyrs*, and as such, shall be honour'd, and highly commended to Posterity. I wrong them not, *Ribadeneira* the Jesuite (to omit many others) in a (g) Book *Licensed by the (h) Vice-Provincial of Toledo*, approved by the Bishop of (i) *Antwerp*, and (k) *other Grave and Learned Men* (as they are there call'd) I say, in this Book he has a (l) *Century of Martyrs* of his Society; and amongst them, reckons (m) *Campion*, (n) *Walpoole*, (o) *Southwell*, (p) *Garnett*, (q) *Oldcorne*, &c. and calls them *Martyrs*; who were *Legally Convict* here, and *Justly Executed* as *Impious Traitors*. God Almighty preserve our Gracious King from the Traiterous and Pernicious Conspiracies of those men, who (by a strange delusion) believe such Principles, and call *Impious Traitors* Holy Martyrs.

(m) Ibid. p. 366.

(n) Ibid. p. 371.

(o) Ibid. p. 372.

(p) In supplemento ad dictam

Centuriam. pag. 375.

(q) Ibidem.

(f) *Plenam peccatorum Veniam Indulgentiam, & Salutis Aeternae pollicemur Augmentum. Ibidem §. 17. In Bullario Rom. Romæ 1638. Tom. 1. p. 78. Col. 7. vide Matth. Paris ad Ann. 1213. in Johanne. pag. 241.*

(g) *Catalogus Scriptorum Religionis Societatis Jesu; Auctore Pet. Ribadeneira, Ejusdem Societ. Theol. Antwerp. 1613.*

(h) *Ferdinandus Lucero in Censura Libro præfixa, Madridi, 17. Sept. 1607.*

(i) *Lavin. Torrentius in Oda ad Societ. Libr. præfixa.*

(k) *Gravium doctorumque hominum Judicio probatus. Ferd. Lucero in dicta Censura.*

(l) *Dicti Libri. p. 357. 358. &c.*

The Premises consider'd, there can be little reason to doubt, but the Popish Party (as ever since the Reformation they constantly have, so they) always will endeavour by secret Plots and Conspiracies, by Poyson, Pistols, or (when they have Ability) by open War, to ruin and utterly extirpate and destroy all the Protestants of this Nation (King and Subjects) who are by the Pope Declared and Excommunicated Hereticks, seeing there are such exceeding great Rewards (afore-mention'd) assured to them, for doing it; not only by private and fallible persons, but by the Constitutions of their Popes, and the Canons of their greatest and approved General Councils; their Supream Judge and Infallible Guide, which all Papists (by the Principles of their Religion) are bound to obey, and act according to such Canons and Constitutions. And were they indeed (what they pretend to) Infallible, it were greatly folly and madness not to do so. For he is certainly a Fool, who (having a Journey to go, on which the Eternal misery or felicity of his Soul depends) will not follow an Infallible Guide. And (which is further very considerable)

(r) Omnes, quas Cathedralibus & Superioribus Ecclesiis præfici, vel quibus de illarum dignitatibus, Canonicatibus & aliis quibuscunque Beneficiis Ecclesiasticis, curam Animarum habentibus, providere contingat, publicam Orthodoxæ fidei professionem facere, sequi in Rom. Ecclesiæ Obedientiâ permanensuros, Spandere & Jurare teneantur. Vide Bullam Pij 4. super forma Juramenti Professionis fidei, in Concilio Trident. Sess. 24. De Reformat. Cap. 12. pag. 450. Edit. Antverp. 1633. (s) Etiam per quoscunque quibus de Monasteriis, Conventibus, Domibus, & aliis quoviscunque locis, Regularium quorumcunque Ordinum, etiam Militiarum, quocunque nomine providabitur, idem Servari. Idem. pag. 451. Extat etiam in Bullario Romano. Edit. Romæ 1638. Tom. 2. pag. 97. Dar. Ibid. Novem. 1564. Pontificatus sui Ann. 5. (t) Nullus Doctor, Magister, Regens, vel alius cujuscunque Artis & Facultatis Professor, sive Clericus, sive Laicus, ac Secularis, vel cujusvis Ordinis Regularis, sit, in quibusvis Universitatibus aut Gymnasiis publicis, aut Aliibi Lectoris Cathedram obtinere, aut obtentam retinere, seu alias Theologiam, Canonicam vel Civilem censuram, Medicinam, Philosophiam, Grammaticam vel alias Artes Liberales; publice vel privatim profiteri, nisi Juramentum prius præstito, &c. Bulla Pij 4. in Bullarij Rom. Tom. 2 p. 96 & cap. In Sacro Sancta. 2. De Magist. & Doctoribus in 7.

All their (r) Dignitaries in all Cathedral and Collegiate Churches, All who have Cure of Souls, All who are provided for, and prefer'd to any (s) Monastery, or Religious House whatsoever, be they of whatsoever Order of Regulars. And not only these; but (t) All Doctors, Masters, Regents, and Professors of any Art or Faculty, whether they be of the Laity or Clergy, or Regulars of any Order whatsoever, in any University, Publick School, or any where else, in Cities, Universities,

Towns, Churches or Monasteries; whether they profess Divinity, Canon or Civil Law, Physick, Philosophy, Grammar, or any other Liberal Art, publicly or privately, and all who take any Degrees in any University; All these (that is, almost all the Learned men in the Papacy) by the (u) Disposition and Appointment of the Pope and Council of Trent, are to (x) promise, vow, and swear to obey the Pope as Peter's Successor and Christ's Vicar, and to receive, and without All Doubting to Profess all Things deliver'd, defin'd, and declared in the Sacred Canons, and General Councils, especially in the Council of Trent; and all this they swear to do most constantly so long as they live, and to take care (to the utmost of their Ability) that all under them, or committed to their Charge, shall do so too. And the Pope there further tells us, (y) That God Almighty did by the Holy Ghost Inspire the Trent Fathers to require, That this Oath should be taken. Seeing then there are so many thousands in the Church of Rome, who do and must take this cursed Oath, to Obey the Pope, and receive, and without doubting believe all their Rebellious Canons before-mention'd, and (to the utmost of their Power) to perswade and induce all who are under their Cure and Charge (that is, all the Laity in the whole Roman Church, for all of them are under the Charge and Cure of some of those who take their Oath) to receive and believe them too. Hence it manifestly follows, 1. That the Church of Rome approves those impious and rebellious Doctrines to which so many thousands swear, by the Command of the Pope and Trent Council. 2. That all their Ecclesiasticks (Secular and Regular) who have any Cure of Souls and Charge over others, are bound, not only by their Papal Constitutions and Decrees of their General Councils; but by a Personal Promise, Vow, and Oath, (*in facinus Jurasse putes*) to believe and profess, and (as there is opportunity) to practise according to these Principles. 3. And hence it appears, That Queen Elizabeth was (and all Protestant Kings and Princes are, and in the like case, will be) in most eminent Danger of Assassination by her Popish Subjects, especially after Pope Pius the Fifth had damn'd and deposed her,

(u) Juxta dispositionem Conc. Trid. in Constit. 89. Pij 4. Bullar. Rom. Tom. 2. pag. 97.

(x) Romano Pontifici, Petri Apostolorum Principis Successori, & Christi Vicario veram Obedientiam Spondeo, ac Juro. Cetera item Omnia à Sacris Canonibus & Oecumenicis Conciliis, Principè à Trident. Synodo tradita, definita ac declarata, Indubitanter recipio & profiteor, & ad ultimum vitæ spiritum constantissimè retinere ac profiteri, & à meis subditis, illisque quorum Cura ad me spectat, teneri, quantum in me est, Curaturum. Ego N. Spondeo, Jureo, &c. p. 98. §. 2. dictæ Bullæ.

(y) Deus Omnipotens Patribus (Tridentinis) Divinitus Inspirari Dignatus est. Ibidem, in dictæ Bullæ Initio.

her, absolved all her Subjects from their Oaths of Allegiance, and Commanded them (on pain of Excommunication) never to obey her, or any of her Laws or Commands; it being also declared, by their Supreme Infalible Power, That the killing the Queen, by open War publickly, or privately by Poyson or Pistol, had neither been Rebellion, Treason, nor Murder, but an Act morally good and meritorious; by which they should merit, not only Heaven, but a higher Degree of Glory in it, and be, as Glorious Martyrs (if they died in that Cause) commended to Posterity; Nay; when their Ecclesiasticks (both Secular and Regular) who had any Cure of Souls, or Authority and Charge over others, had promised, vow'd, and solemnly sworn, That they would obey the Pope as Christ's Vicar, &c. I say, those who had such great Promises to allure them, and their Promise, Oath and Vow to oblige them to it, would certainly endeavour (as indeed they did, as will appear anon) the ruin and destruction of that good Queen. Neither is this all. For,

(2) They are more afraid of Protestants, then of all others they call Hereticks, and there is good reason for it. For truth (which the Protestants constantly maintain, is more destructive of their Popish Errors, then any one Error can be of another. *Extrema (Errores & Vicia) facile coexistunt; Media (virtutes & veritates) Extrema destrunt.* This appears 1. Because they will not permit their Italian Papists to live in any Protestant County. *Prohibentur nunc Itali Catholici habitare, seu commorari extra Italiam Occasione Mercimonijs absque Licentia Inquisitorum, si in illis partibus non viget Libertas Religionis Catholica. Vide Const. 42. Clem. 8. In Bullario Rom. Tom. 3. p. 42.* 2. They permit no Hereticks (Protestants you may be sure especially) to inhabit in Italy, or the adjacent Isles, on pretense of Merchandize, &c. *Gregorius 15. sub gravissimis penis vetuit, Hereticos quosunque etiam sub prætectu Mercimonijs habere domum apertam propriam vel conductam in Italia, vel adjacentibus insulis. Gregorius 15. in Constitut. 38. In dicto Bullario. Tom. 3. pag. 314. Edit. Romæ, 1638. Vide Corp. Jur. Canon. Lugduni. 1661. & ibi Annotationes in Calce, Tom. 2. pag. 55.* 3. Because 'tis notoriously known, that they permit Jews, (who deny Jesus Christ, and the whole Gospel) to live and have Houses, even in Rome it self, and yet they will not permit Protestants. It is a less Crime (it seems) at Rome, to deny Jesus Christ, then to deny (what all Protestants do) that the Pope is his Vicar, and Monarchical Head of the whole Christian Church. greatest

greatest Motive and Incouragement imaginable ; yet to such Impious and Prodigious Villains (who will undertake to kill Kings and murder Innocents) Heaven signifies no more, then the Diamond-did to *Æsop's* Cock in the Fable, who preferr'd a Grain of barley before it. And therefore, for such, (and none but such will serve them in the Execution of such Execrable Villanies) they have present and more prevailing Incouragements ; I mean Money and great Sums of Gold, or some vast Temporal Advantages to be enjoy'd here ; which prevails more with such Persons, then the Promise of Heaven hereafter : I shall (out of many) give two or three Instances. As,

1. In the year 1596. (a) *Roderigo Lopez* (a Jew and Physician) *Stephen Ferriera Gama*, and *Emanuel Loisse* (two Portugals) by the Roman Arts and Impiety, were hired, and undertook to Poyson Queen *Elizabeth*. *Lopez* had a rich Jewel sent him, and was (by Contract) to have (b) Fifty thousand Duckets ; which evidently appeared (at their Trial) by their own Confessions. And though Letters intercepted, and the Good Providence of God (by whom King's Reign) their Villany was detected, and they (as Traitors) justly Executed ; yet their Popish Desires and Indeavours were not to less mischievous and impious, because the Good Providence of God graciously prevented the Execution of their Designs.
2. This by the Mercy of God not taking Effect, (for there is no Power or Policy can prevail against Divine Providence) a little after in the (c) same year, *Edmund York* and *Richard Williams*, were (by the same Roman Arts and Impiety) hired to Kill the Queen. *Tork* (at his Trial) confess'd That *Holt* the Jesuit, *Hugh Owen*, *Jacomo de Francisco*, and others, had offer'd him an Assignment of (d) Forty thousand Duckets, if he would Kill the Queen himself, or assist *Richard Williams* in Killing Her. This *Tork* confess'd at his Trial ; and that *Holt* the Jesuit (in whose Hand the Assignment of Forty thousand Duckets was deposited) kissing the Holy Host, swore that the Money

(a) *Cambdens Elizabeth. 4 ad An. 1594. p. 430. 431. Edit. Lond. 1635.*

(b) Fifty thousand Duckets promised by the Popish Party, for Poysoning Q. *Elizabeth*.

(c) *Cambd. Elizabeth. 4. ad Ann. 1594. 1596. p. 440. vide Plura in Statuto de Ann. 3. Jac. c. 2.*

(d) Forty thousand Duckets promised for killing Q. *Elizabeth*.

Money should be paid so soon as the Queen was kill'd; and bound *Tork* and *Williams* by an Oath, and the Sacrament of the Eucharist, *To Dispatch it.*

In short, many others (besides these named) conspired the Assassination and Death of the Queen. For Instance; (to omit others) 1. Dr. (e) *Story*, Ann. 1572. 2. (f) *Somervil*, Ann. 1583. 3. Dr. (g) *Parry*, Ann. 1585. by the Approbation and Incouragement of the Pope and Cardinal *Como*. 4. *John* (h) *Savage*, Ann. 1586. 5. *Ant.* (i) *Babington*; and five or six more with him are incouraged and perswaded to Murder the Queen, in the same year, 1586. 6. (k) *Moody*, Ann. 1587. 7. *Patrick* (l) *Cullen*, Ann. 1594. 8. *Edward* (m) *Squire*, Ann. 1598. 9. (n) *Winter* and *Tesmond* the Jesuite, Ann. 1602. &c. We see there were many (too many) desperate Villains, who valued not their own, so that they might take away the Queens life; and yet too few (Divine Providence preventing their Impious Designs) to Effect and Compass that (more then Pagan) *Popish Conspiracy*, which at (so vast an Expence of Money) the Pope and his Party designed and earnestly desired, and indeavour'd to Execute.

3. When all this would not do; and the Pope and his Party plainly saw, that they could not cut off the Queen by Pistol, Poyson, or private Assassinations, *horrendum & majus machinantur scelus*: they design by Fire and Sword, by open War, utterly to destroy that good Queen, and all her Heretical (that is, Loyal) Subjects. And to this end, (besides Plenary Indulgence and Pardon of all sins here, and the Kingdom of Heaven hereafter) *Pius* the Fifth promises, and immediately gives two whole Kingdoms (*England* and *Ireland*) to *Philip* the Second, King of *Spain*; as is notoriously known, and (o) confess'd by their own Popish Writers His Successors, *Gregory* the Thirteenth, and *Sixtus* the Fifth, renue and confirm the Excommunication of *Elizabeth*, and the Donation of her Kingdoms; and accordingly (not with
Gods,

(e) *Cambd. Eliz.*

1. 2. p. 144. 145.

(f) *Ibid.* l. 3. pag.

257.

(g) *Ibid.* l. 3. pag.

272.

(h) *Ibid.* l. 3. pag.

302.

(i) *Ibid.* p. 303.

(k) *Ibid.* p. 336.

(l) *Ibid.* l. 4. pag.

431.

(m) *Ibid.* l. 4. pag.

498.

(n) *Ibid.* l. 4. pag.

578.

(o) *Pius 5. in Depositione Eliz. Jus Britannie, Hibernique ad Philip. 2. Hispanie Regem transtulit; ut ejus donationis, demandatus postea Sidonius fuit. Ann. 1558. Classe Hispanica Instruitus, ut Regna Britannia Possideret. F. R. Caron, Remonstrant. Hibernorum, Part. c. 3. §. 4. p. 7.*

Gods, but) with the Popes (p) *Approbation* and Blessing, in that memorable year 1588. the (vainly supposed) Invincible Armado was sent to destroy the dama'd Hereticks (the Queen and her Loyal Subjects) and take Possession of her Kingdoms, which the Pope had given him. The Pretences the Pope had to give those Kingdoms, (for they were but miserable Pretences, void of all Reason and Justice) were Two. 1. King *John's* Donation and (q) Resignation of his Crown to Pope *Innocent* the Third, about the year 1213. when the King and the whole Nation groaned under many Miseries and Papal Oppressions. Which Act of King *John* was Invalid and absolutely Null; he having no just Power to give away his Kingdom. And even then declared to be Null; not only by the English Barons and Nation, but by the King of (r) *France* and his Nobility, as *Matthew Paris* tells us. 2. Nor is it only *Matthew Paris* who says that the Kings of *England* and *Ireland* are (since King *John's* time) Tributaries to the Pope, (as they pretend) but their Historians, Canonists, and the Popes themselves. So (s) *Matthew Westminster*, *Henry* (t) *Knigh-ton*, Cardinal *Tuscius*, &c. The Cardinal tells us, That the Pope is the Supream (u) Judge of All. That he can Depose the (x) Emperor, Kings, Dukes, and All who Acknowledge no Superior; and that the Kings of *England*, and *Sicilie* are (y) Tributaries to the Church of *Rome*. And he who denies this Papal (z) Power, is no Christian. And for *Ireland*, Pope *John* the Two and twentieth, in a Bull to our King *Edward* the Second, tells him, That his Predecessor, *Adrian* the Fourth, Gave the Kingdom of *Ireland* to *Henry* the Second, King of *England*, upon certain Conditions, which Conditions our King had not kept. And this ridiculous Bull we have in *Matthew Paris*, ad Ann. 1156. pag. 95. where he tells us, That all the Islands in the World, which are Christian, belong to Pe-

(p) *Sixtus* 5. was Pope, and it was in the fourth year of his Popedom. Vide *Cambd. Elib.* 3. ad Ana. 1583. p. 360. 361.

(q) *Matth. Paris* ad dictum Ana. 1213. pag. 426.

(r) *Rex Francorum* respondit, Regnum *Anglie* Patri-monium *Petri* nunquam fuit; Nec est, Nec erit. Nullus Rex potest dare Regnum suum, sine assensu Bar-onum suorum. Qui Regnum tenentur de-fendere. Tunc Mag-nates Omnes uno O-re clamabant, quod isto Articulo starent usque ad mortem, non Rex vel Princeps per Solam voluntatem suam possit Regnum dare, vel tributari-um facere, unde Nobi-les regni essent servi.

Matth. Paris in *Jo-hanne* ad An. 1213.

(s) *Matth. Westm.* ad Ann. 1213. pag. 271. *Johannes* Rex est Papæ Tributarius seu Feudatarius.

(t) *Hen. Knigh-ton* de Event. Angl. l. 2. c. 15. p. 2402.

(u) *Card. Tuscius* Pract. Conclus. Juris

Tom. 6. Conclus. 41.

(x) *Papa* potest disponere Imperatorem, Reges, Dukes, & Omnes qui de facto Superiorem non recognoscunt. Ibid. §. 49.

(y) *Rex Anglie & Sicilie* sunt Tributarii Ecclesie Romanæ. Ibid. §. 34.

(z) *Qui negat potestatem Papæ, Negat se Christianum.* Ibid. §. 37.

E e

ter,

(a) Vid. Const. 4.
Johan. Papæ 22. in
Bullar. Rom. Tom.
1. p. 172. Edit. Rom.
1638.

(b) My Lord
Cooke Inst. Part. 4. c.
1. p. 13.

(c) Significetur
Fortifici, ut ipse Va-
salus ad fidelitatem ab-
solvat, & Terram
Exponat Catholicis
occupandam. Concil.
Lateran. 4. Can. 3.
De Hereticis. And
it now goes for Law.
Cap. 13. Extra de
Hereticis.

(d) Qui terram il-
lam Exterminatis
Hereticis absque ullâ
contradictione possi-
deant, & in fidei
puritate conservent.
Ibidem.

(e) Papa Philip-
po Francorum Regi
Literas mittit, in
quibus rogat ut Re-
gem Angliæ non In-
quietaret; sed ut
Romane Ecclesiæ
Vassallum protegeret.
Math. Paris Hist. an.
Ann. 1216. p. 280.
La Johanne.

ter, and so to the Pope. See Archbishop *Usher* of the Religion profess'd by the *Ancient Irish*, pag. 51. 92. 93. 94. &c. And upon these (and such like ridiculous) Pretenses, the Pope required *Edward* the Third to do him (a) *Homage* for the Kingdoms of *England* and *Ireland*, and the Arrears of One thousand Marks per *Annum*. All the Popes pretenses were in a full Popish Parliament declared vain and evidently null; as appears by my Lord (b) *Cooke*, and the Record before-mention'd. Besides, 'tis certain that *John* was an Usurper, and had only Possession of the Crown, but no just Right and Title to it. For *Elinor*, Daughter to *Jeffery* his elder Brother, was living, and was the true Heir of the Crown; so that King *John's* Resignation of the Crown to the Pope, was absolutely null; it being impossible he should give a Just Title to another, who had none himself. His second Pretence was, that the Queen being an Excommunicate and Deposed Heretick, (as he was pleased to miscall her) her Kingdom was forfeited to him, by the Canon of their great *Lateran Council*. Wherein 'tis (c) declared, That such obstinate Persons (as they call the Queen) when they stood Excommunicate, and would not give Satisfaction, the Pope was to absolve their Subjects from their Oaths of *Allegiance*, and give their Lands and Kingdoms to Catholics: who by that Canon, were bound to Extirminate or Extirpate (d) all Hereticks. Upon the aforesaid Sandy Foundations, the Popes successively since King *John's* time, build their Right to the Crown of *England*; and believe, (or at least say, and would have others believe) that the Imperial or Royal Power of *England* and *Ireland* is in them; and our Kings only Beneficiary & Feudatary (as the Civil Law calls them) Feudataries to the Pope, of whom (as their Supreme Lord) they hold their Kingdoms. Whence it was, that Pope *Innocent* the Third, in his Letter to *Philip* King of *France*, calls the King of *England* his (e) *Vassal*. And his Successor, Pope *Innocent* the Fourth (with a Prodigious Antichristian Pride and Impiety) calls our King (Henry

(Henry the Third was then King) *His Vassal*, and (which is more) his *Slave*. What (says he) (f) *Is not the King of England our Vassal? Nay, that I say more, our Slave?* These are his words, and expressions, of such prodigious Pride, as is absolutely inconsistent with that great and exemplary *Humility*, which our blessed (g) Saviour practis'd in his own Person, and Commanded all (even (h) *Peter and his Apostles*) to imitate: But yet congruous enough, and consistent with the *Hypocrisie* of him, who would be call'd *Servus Servorum Dei*, the Servant of all God's Servants; and yet as the *Man of Sin* (mention'd by the (i) Apostle) *Exalts himself above all that is called God*, and (with Pope *Innocent* the Fourth, in the place now cited) calls Kings his *Slaves* and *Vassals*.

(f) *Papa non fecit prius ira & indignatione (it was Grosheds Letter had angered him) torvo aspectu, & superbo animo, ait: Nonne Rex Anglorum noster est Vassallus, & ut plus dicam Mancipium? Matth. Paris Hist in Hen. 3. ad Ann. Dom. 1253. p. 872. in Edit. G. Watsij. London. 1640.*

(g) *Matth. 20. 28 Luc. 22. 27.*

(h) *Matth. 20. 45. 46. 47. & Matth. 23. 11. 12. Luc. 22. 24. 25. 26.*

(i) *2 Thell. 2. 4.*

'Tis true, we believe and know, that the Pope indeed had no Power to perform those aforesaid Promises; and so in making them was (to all intelligent, sober, and pious Persons) not only impious, but ridiculous; yet to those of his Popish Party, who (having strong delusion to believe a Lye) were perswaded he had power to make good his Promises; that he was Christ's Vicar, Supream Head and Monarch of the Church; that he had the Power of the Keys, and so could shut and open, keep out and let into Heaven whom he pleased, that he could by his Power Depose (k) Kings, and was *Infallible* and (l) *never Err'd* (for these Erroneous and Impious Positions are (m) approved and received at *Rome*) I say, such Promises, made by such a person, were very great. And (to such deluded persons, who were perswaded of the truth and reality of them) prevailing Incouragements, to make them despe-

(k) *Greg. 7. deposeth Hen. 4. Emperor, by the Power of the Keys. Potestas Ligandi & Solvendi in Cælo & Terrâ, mihi à Deo data. Hac ideo fiducia fretus, Henrico totius Regni Teutonici & Italici gubernacula Interdico, & Omnes Christianos, à vinculo Juramenti, quod sibi fecere, absolvo. Baronius Annal. Tom. 11. ad Ann. 1076. §. 25. 26.*

(l) *Ecclesia Rom. Nunquam Erravit, nec in perpetuum (Scripturâ testante) Errabit. Inter dictatus Papæ. Ibid. apud Bar. §. 33. p. 479. Edit. Antv. 1608. (m) Dictatus seu Sententiæ Breviores Gregorij Papæ, Quæ hæcenus in Ecclesiâ Catholicâ usu receptæ, ut ex his reprimetur audacia Schismaticorum Episcoporum & Principum. Earon. Ibid. §. 31. p. 479. And Pope Leo 10. in their General Lateran Council, 1513. and in his Bull in Bullario Rom. Romæ 1638. Tom. 1. p. 451. says the same thing, that the Church and Pope of Rome have never err'd. Ibid. in Constit. Leo 10. 40. §. 3. & 6,*

rately endeavour to Assassinate and Murder Queen Elizabeth. Forty or Fifty thousand Duckets promised, was great and enticing Wages for doing such a Work, and actually prevail'd with many to endeavour it. But when (what the Pope promised *Philip King of Spain*) two whole Kingdoms here, and the Kingdom of Heaven hereafter are promised for destroying the Hereticks (the Queen and her Loyal Subjects) this was such an offer, as could not be refused by any who desired (as most do) Wealth or Honour here; or (as all should do) the Joys of Heaven hereafter. These were the Impious Policies, and Bloody Practices of *Rome*, to destroy Queen Elizabeth and her Protestant Subjects: and as their fear of the Protestant Religion, (destructive of their Superstition and Idolatry) continued, so their hate of it, and their desire and endeavours to destroy all the Professors of it. For the Queen being dead, in the beginning of *K. James* his Reign (upon the afore-mention'd, or the like motives) they undertook the Gunpowder (n) Conspiracy, (such a horrid and hellish Villany, as no Turkish or Pagan Story can parallel) wherein they endeavour'd, and (if the Powerful Providence of Heaven had not hinder'd it) had Assassinated, not the King only, but the whole Kingdom, in its Representative. And further, (to omit the bloody and barbarous Assassinations of (o) *Henry the Third of France*, by *Jaques Clement*, and of *Henry the Fourth*, by *Ravilliac*, (p) encouraged to those Villanies by Jesuitical and Popish Principles and Promises; for *Ravalliac* confess'd, That it was the Book of *Mariana the Jesuite*, and the Traiterous Positions maintain'd in it, which induced him to that Prodigious Villany, the Murder of the King; for which Cause that Book (Damn'd by the Sentence of the Parliament and *Sorbon*) was publickly burnt in *Paris*. I say, to let these, and such Instances pass it is too well known and believ'd, that in the late (q) horrid and hellish Conspiracy (conti-

(n) Vide Stat. 3. Jac. Capp. 1. & 2. A Conspiracy undertaken by Malignant and evilish Jesuits and Priests. Ibid. c. 1. A Design so barbarous and cruel, as the like was never before heard of. Ibidem. The most wicked barbarous, execrable, and abominable Treason that ever enter'd into the heart of the most wicked man. Ibid. cap. 2.

(o) vid. Thuan. Hist. Tom. 4. lib. 95. ad Ann. 1598.

(p) Vide Anticon. by *Peter Du*

Moulin. In that Pyramid erected in *Paris* upon the Murder of *Henry the Fourth*, the Jesuits are noted as men, *Malificæ Superstitionis, Quorum Instinctu, piacularis Adolescens (Ravilliac) Ditem facinus (the Murder of the King) Instituerat.* (q) Ann. 1678. & 1679.

nued and carried on, principally by the Jesuits) to take away the Life of our Gracious King (whom God preserve) one of the Assassins had Fifteen thousand pounds pay'd or promised, and another, Thirty thousand Masses to be said for him, if he miscarried, to Incourage them to that Monstrous Popish Villany. Now their Impiety in this their Engagement, was equal; both undertaking the Commission of the same Sin, the Murder of their King: But their folly seem'd unequal. For Fifteen thousand pounds might possibly (in this World) have been some benefit to him who contracted for it: But the 30000. Masses, were altogether Insignificant, and could be no way beneficial or profitable to him to whom they were promised, either in this, or the World to come. The poor Miscreant was cozen'd by his Party, with the noise and number of their Masses. For they knew, and (had he not been a Fool as well as Knave and Villain) so might he too; that those Masses could never do him any good. For even by their own approved and received Principles, killing of Hereticks (especially an Excommunicated Prince) was such a meritorious Work, as (without any Masses) deserved a Plenary Indulgence and Pardon of all his Sins, and an higher place in Heaven; and therefore he could not go to (r) Purgatory (had there been any such Place) nor could the Devil or the Pope punish him there, for such Sins as were absolutely pardon'd, and all the Punishment due to them remitted; I say, they could not justly do it: or admit the Devil (had he power and permission) might be willing to punish an innocent Soul, which had no Sin to punish: yet sure his Holiness (who as Christs Vicar has the Keyes of Purgatory as well as Heaven) would not do, or at least not own (for otherwise he does, and has done as Impious things) the doing of that, which is so evidently unjust. So that (if their own principles be true) those Thirty thousand Masses could no way be profitable to that miserable deluded Person, in Purgatory, whither he was never to come; and I suppose, they will not say, that their Masses here, are profitable to the glorif'd Saints and Martyrs in Heaven.

(r) Cum poenae pro culpis debite delentur & remittuntur, tum crimina velentur & remittuntur. Quo sensu Ecclesia per Indulgentias concedit peccatorum omnium plenissimam veniam, id est, poenarum omnium, quas peccando contraximus. — Quia non est plene remissa culpa, quamdiu peccator reus est solvendo poenae. Melch. Canus. Locorum Theol. l. 12. c. 13. §. Ex quo Ambrosij pag. 694. Edit. Colon. Agrip. 1605.

Observ. 12.

(f) It was the saying of this Gregory; *Intelligent omnes, Imperia, Regna, Principatu & quicquid habere mortales possunt, auferre & dare nos posse.* Plat. in vitâ Greg. 7. Edit. 1485. And Baronius tells us, that this, and such dictates of that Pope — In Ecclesia Catholica Hactenus usu recepti sunt. Annual. Tom. 11. ad Ann. 1076. § 31.

12. And here, (for a more clear and distinct Explication of their Jesuitical and Popish Assassination) it will neither be Impertinent nor Improper to observe further, That although since the time of *Hildebrand* or (f) *Gregory* the Seventh, the Antichristian Pride or Tyranny of the Pope and his Party, has been exceeding great, and pernicious to the Western Part of the World; they both approving and practising the Excommunications and Depositions of Kings and Emperors, Absolutions of their Subjects from all Oaths of Allegiance, with Injunctions (against the Law of Nature and Scripture) never to Obey them: yet I do not find that the Popes or their Party approv'd or practis'd the Assassinations of Princes before *Ignatius Loyola*, and the unhappy Approbation and Confirmation of his Society, Anno. 1540. Nay I find it Condemned, as Impious, Inhuman, and Barbarous; not only by their Learned men, (even their Canonists) but by their Popes and Councils. That this may appear, I desire it may be consider'd,

(t) Constitutio illa extat, in Corpore Juris Can. de Homicidio, cap. pro humani. 1. In. 6.

(u) Sacri approbatione Concilij Statuimus. Ibid.

(x) Quia Horrenda Impietate Detestandaque Savitia Mortem stituunt aliorum, ut ipsos faciant per Assassinos occidi, non solum corporum, sed mentem procurant Animarum Statuimus,

ut quicumque Princeps vel Prelatus quempiam Christianorum per prædictos Assassinos interfici fecerit, vel mandaverit (quanquam mors non sequatur) Excommunicatus & Depositus à Dignitate, Honore, & Officio, Ipso facto, sit bonis etiam Mundanis Omnibus à toto Christiano populo perpetuo dissidatus. Ibid. & CONC. Tom. 11. Part. 1. p. 672. Edit. per Labbe Paris. 1671.

1. That Pope *Innocent* IV. about the year 1245. or 1246. makes a (t) Constitution in the General Council at *Lions*, (and with the (u) approbation of that Council) wherein he calls Assassinations (x) horrid Inhumanity, and Detestable Cruelty, and an endeavour to Body and Soul: and then adds, That if any Prince or Prelate, any Person Ecclesiastical or Civil, shall procure any Assassin to kill any Christian, (though the Effect do not follow) or receive, conceal, or any way favour such Assassin, then such person is (Ipso facto) Excommunicate, Deposed, and Deprived of all his Honour, Dignity and Revenue. This was the Judgment of Pope *Innocent* IV. about 25. years since; and although for Antichristian Pride and Tyranny (as in other things, so) in his Impious Excommunication and Deposition of the Emperor *Frederick*, he was as bad as his Predecessors;

yet

yet neither they nor he, were (as yet) arrived at the height of Impiety to approve Mahometan and Turkish Assassinations of Kings and Emperors.

2. About Eight and forty years after the making of this Constitution by *Innocent the Fourth*, *Boniface the Eighth* (as Impious and Tyrannical as his Predecessors) was made Pope, and approved this Constitution of *Innocent* against Assassinations, and referr'd it into the Body of their (y) Canon Law; where it still (z) remains in all Editions of that Law, even to this Day: and that (to give (a) Authority to it) with the Approbation and Confirmation of succeeding Popes; particularly of *Pius the Fourth*, *Pius the Fifth*, and *Gregory the Thirteenth*.

(y) Cap. *pro humanis*. De Homicidio, l. 6. Decretalium.

(z) Vid. Edit. Juris Canonici, Paris. 1612. & 1618. Lugduni, 1661. &c.

(a) *ut hujus utilissimi & gravissimi Codicis non vacillaret Autoritas, placuit Pio 4. dein Pio 5. & Greg. 13. ut illi Corrigendo Summa opera daretur, &c. Ita admonitio ad Lect. præfixa Corporis Juris Can. Paris. 1612. & Lugd. 1661.*

3. And hence it is, that eminent Writers of the Church of Rome (except the Jesuites and their party) do, even to this Day, generally Condemn all such Assassinations, as impious, and to the Publick pernicious. This evidently appears (to say nothing of the Gloss) by Cardinal (b) *Turrecremata*, Cardinal (c) *Cajetan*, Cardinal (d) *Tuscbus*, Henry (e) *Spondanus* (Bishop of Pamiez in France,) *Didacus* (f) *Convarruvias* (Bishop of Segobia in Spain, &c.) And here it is further observable, 1. That Pope *Innocent the Fourth*, in the aforesaid Decretal Constitution, speaks only of those Ancient, and properly so call'd *Mahometan-Assassins*; and though he censures their Assassinations as impious, yet he appoints not their Punishment. I know that the Author of the Gloss upon that Constitution (*Joh. Andreas Bononiensis*, was the man) tells us; (g) *That the Punishments express'd there, are denounc'd against the Assassins, as well as those who procured or hired them to Assassinate any Christians.* But

(b) Summa de Ecclesia, l. 25. 35. & 36. as he is cited (for I have not the Book by me) in the Margent of the Canon Law; ad Cap. 1. de Homicidio. l. 6.

(c) In Summula. verbo Assassinus.

(d) Conclus. Pract. Juris, l. 8. verbo Assassinus. Conclus. 531.

(e) Continuat. Annal. Baronij, ad

Ann. 1231. §. 3. 4. 5. &c. (f) Operum, Tom. 1. p. 528. De Delict. & Coart. §. 9. (g) *Pa-pa volens obviare hujusmodi malis, profert plures penas in istos Assassinos, & illos qui eis mandabant.* Glossa ad dictum Cap. 1. De Homicidio, l. 6.

the

(h) *Non contra ipsos Assassinos, ut pote Infideles sed contra Mandantes, per ipsos aliquem occidit; Innocentius 4. Excommunicationem promulgavit. Cajetan. in Summula. verbo Assassinus.*

(i) *Papa cum prius esset Purus Homo, nunc Vices Veri Dei gerit. Johan. Andreas, in Glossa ad Proemium. 6. Decret. verbo Bonifacius.*

(k) *Et hi non comprehenduntur sub Censura dicta, quavis digni sunt & Morte Temporalis & Aeternae. Cajetan Ibid.*

(l) *Qui cum quolibet Christiano aut Infideli, pecunia data vel promissa participationem inierit, de homine Christiano occidendo, in ipso Mandatario, si ad actum proximum processerit, ut per eum minime steterit, quin scelus peregerit, notant puniendum fore pena Ordinaria; id est, Morte. D. Covarruvias, Part. 2. Relect. Clem. si furiosus, de Homicidio, de delictis & Conatibus. 9. Operum. Tom. 1. p. 258. Col. 1.*

the man is miserably mistaken; for 'tis Evident, and (h) Confess'd That the Punishments contain'd in the Constitution, are denounced only against those Christians who hire and employ those Impious Assassins. Excommunication (and the Consequents of it) is the Punishment mention'd in that Constitution; which neither did, nor possibly could concern those Mahometan Assassins. For although the said Author of the Gloss, else where tells us, *That the Pope is (i) more than a pure man; and Gods Vice Roy*; yet certainly, he cannot do Impossibilities, and Excommunicate Mahometans and Infidels; unless he can turn those out of the Christian Church, who never were, nor would be in it; and deprive them of that Communion, which they never had. But although Pope Innocent the Fourth (in the afore-mention'd Constitution) speaks only of the Infidel and Mahometan Assassins, and of those Christians who procure or hire them to Murder Princes, and has nothing of any other, who are not of that Mahometan Society; though they undertake and act the same Villanies; yet those Great and Learned Canonists and Writers of the Popish Church (before-named) upon proportion and parity of Reason, justly Condemn all Christians who shall undertake and effect, or endeavour such Assassinations. Of these Christian Assassins, Cardinal Cajetan says — (k) *That though they be not comprehended under the censures of that Constitution, yet they Deserve both a Temporal and Eternal Death.* And to the same purpose Covarruvias tells us, (and he says it is the Common Opinion) (l) *That whosoever he be (Christian or Mahometan) who for Money given or promised, undertakes the Assassination of any Christian; in this Case, both the Mandans and Mandatarius, both he that hires, and he who is hired to do such Villany, are highly guilty, and under the Censures, and the Severity of them: though he who is hired, do not actually effect the Assassination, if he really endeavour it.* Nor is it only these I have named, who Damn this Impious, Mahometan and Turkish Doctrine of Assassinating Kings and Princes. I believe, and (from good

good Authority) know, that many thousands more in the Communion of the Church of *Rome* do equally abhor and detest it, especially in *France*, where their Divines and Parliaments (famous for Learning and their General Defence of the Liberties of the *Gallican Church*, against the Usurpations and Tyranny of *Rome*) in the year 1594. publickly Condemn'd this Mahometan and Jesuitical Doctrine, and declared it to be (what indeed it is)

(m) *Heretical, Prodigious, and Diabolical.*

4. But all this notwithstanding, the Jesuites (and others of their Party and Principles) did, and do approve and practise that Diabolical Doctrine ; and when they conceive Princes to be Enemies to their Interest, or the Catholick Cause, (as they call it) endeavour (by Lying Calumnies) to disaffect the people, and to raise Rebellions against those Princes ; that so they may cut them off, by publick War and Seditions ; and when this succeeds not, by private Assassinations. This is (by sad Experience) notoriously known to our Western World ; as my appear by the Premises, and further Testimonies of their own *Roman Catholick Historians* (in this Case) of Indubitable Truth and Veracity. *Thuanus* tell us, (n) *That in those Bloody Wars in France, in the Reign of Henry the Third ; it was some of the Religious and Regulars, especially the Jesuites, who by an Industrious, and (I add) Impious Diligence, did first Alienate the People from their Obedience to their Prince, and then solicited them to Rebellion. I know that those words (Ac Jesuitarum Patrum Imprimis) are not to be found in those Editions of Thuanus we*

(m) *Hen. Carter. Davila in his Hist. of the Civil Wars of France, ad Ann. 1594. in Calce Istius Auni.*

(n) *Accedente ad hoc Sacri ordinis favore & quorundam Religiosorum non segni Opera, & Jesuitarum Patrum Imprimis, qui fascinatium per scrupulosas in Arcanis Confessionibus quaestiones, plebem sensim à Principis obsequio alienatam, Ad Desertionem sollicitabant. Thuanus Hist. Tom. 3. the same excellenc*

lib. 75. p. 561. A. B. Edit. 1620. & Tom. 4. l. 86. p. 170. ad Ann. 1587. And person (*Thuanus*) gives us this account of the Society of the Jesuites.

*Nata Magistratum convellere, nata Ministris
Subtrahere obsequium, praesulibusque suum.
Et viles Regnantum animas, ipsosque Necandos
Horrenda Regis proditione docet ;
Servandamque fidem Negat, argutisque cavillis
Detorquet magni iussa severa Dei.*

Hi sunt Ampliff. Praesidis Thuani versus de Jesuitarum Sectâ, in Elegia sua eleganti in Parricidas, sub finem Sacrae Poeseos.

(o) Vide Thuanum Restitutum Ampliadami. Ann. 1663 p. 49.

(p) Thuanus Hist. Tom. 4. p. 95. p. 454. A. Facundis Concionatorum Declamationibus, & Novitiarum, Theologorum, ac præcipue Jesuitarum disputationibus, qui Tyrannum Impune occidere Libere affirmant, Incitatus Clementi, &c.

(q) Vide Thuanum Restitutum. p. 84.

(r) Non solum inoffensa conscientia facere posse, sed multum apud Deum Meritum. Thuanus dicto Tom. 4. & p. 454.

(s) Hen. Cart. Davila, in his Hist. of the Civil Wars in France, lib. 10. ad Ann. 1589.

(t) Si in actu ipso moriatur, proculdubio inter Beatorum laborum animam ejus Evoluturam. Thuan. dicto Tom. 3. & p. 454 & Davila lib. 10. ad Ann. 1589.

(u) Historical Collection: of the most Memorable Accidents, and Tragical Massacres in France, under Hen. 2. Francis 2. Charles 9. Hen. 3. and Hen. 4. ad Ann. 1589. in the beginning of Hen. 4. & Thuan. Tom. 4 ad dictum Ann. p. 458. (x) Hen. Carter. Davila, in his History of the Civil Wars of France, lib. 14. ad Ann. 1594. sub fine istius Anni. See to the same purpose the Author of the Civil Wars of France under Hen. 2. Francis 2. Charles 9. Hen. 3. and Hen. 4. in Henry the Fourth, ad Ann. 1594. a little before the end of that year.

have, being left out by the Arts and Frauds of those who corrupt all Authors who have any thing against their Errors or Impieties; but we are assured that those words were in the (o) Original Copy of Thuanus his History. But when this would not do, and they saw the King could not be cut off by a Rebellious War, and publicly; they perswade and encourage Jaques Clement (a Desperate Villain) to Assassinate his Prince; who August the first, 1589. did the Execrable Act, and Murder'd his King. Thuanus tells us, (p) That Friar Clement was encouraged to commit that Prodigious Parricide by the furious Sermons and Declamations of their New Divines, (q) Especially of the Jesuites, who publicly taught them, That it was lawful, nay (r) Meritorious to kill a Tyrant, and if he outlived the Fact, he should be a Cardinal at (s) Rome; and if he died, a (t) Saint in Heaven. And accordingly when he was dead (by a Death he Deserved) his Party caused his (u) Picture to be cut in Brass, adorned their Churches and Chambers with it, counted him a Saint and Martyr, and (as such) made their addresses and Prayers to him. Horrid Superstition and Popish blindness, not to put a vast difference between a Martyr of Jesus Christ, and an Impious Traytor and Murderer of his King. After this, in the year 1594. Johan. Chastell undertakes and indeavours the Assassination of Henry the Fourth of France, struck him in the Mouth, but (the good Providence of Heaven protecting that Prince) did not effect his Impious Design. Now if you ask, How any who pretends to be a Christian, could have a Conscience so seared, or a Soul possess'd with so Prodigious an Insensibility, as not to tremble at the very thought of Committing such a horrid and inhuman Villany? (x) Davila will tell you, That he was Disciple of the Jesuites; That he himself freely confessed, that he was bred

up in the Schools of the Jesuites, and had often heard it discours'd and disputed, That it was not Only Lawful, but Meritorious to Kill Henry of Bourbon, a Relapsed Heretick, and Persecutor of the Holy Church; That Father Gueret a Jesuite, was his Confessor, &c. so that being possess'd with their Impious Principles and Perswasions, he undertook that prodigious and damnable Parricide. In short, it was notoriously known to all France, that the Jesuites both approved and designed the Execrable Assassination of their King. Whence it was, (as Davila goes on) that the Parliament of Paris pass'd this Sentence — That Father Guignard and Gueret (Jesuites) should be Condemned to the Gallows; that the rest of the Jesuites (profess'd or not profess'd) should be banished out of France, as Enemies to the Crown and publick Tranquility, their Goods and Revenues seiz'd and distributed to pious Uses, &c. And it had been well for France had they stood banished still, and never return'd. For about Sixteen years after, what Johan. Chastell impiously endeavour'd, that bloody Villian Raviliac, May the Fourteenth, 1610. effected; and with Monstrous Impiety, and a Cursed hand Murder'd his King Henry the Fourth; And it was the Jesuites, and their Traiterous Principles, which moved and encouraged him to Commit that Monstrous Unchristian and Antichristian Parricide. For (after the Fact was done) Raviliac freely and publickly confessed, That it was the Jesuite Mariana's Book which moved and encouraged him to that Impious Design. I know that the Jesuites did then endeavour to (b) free themselves from the Odium of that Impious Fact; as if they had neither approved nor encouraged that Monstrous and Mahometan Assassination. *Sed quid verba audiam, cum facta videam?* This (c) was only a ridiculous endeavour, *Æthiopem Lavare*, to wash a Blackamore, and do Impossibilities. It is evident, That their approved Doctrine and Principles in Mariana, (and many others) was the Motive which induced Raviliac to Murder his Prince. Which Doctrine has never been Condemned by any Publick Act of their Society, nor by the Inquisitors in any *Index Expurgatorius*; now for

(b) See Father Cotton, the Jesuites Declaration, with the Bishop of Paris his Preface prefixed to it, to this purpose.

(c) See Anti-Cotton by Peter Du Moulin.

them to approve those Traitorous Principles, and deny the Consequents of them, is most irrationally to approve and grant the Premises, and yet deny the Conclusion.

5. But this (though bad enough) is not all. For it is not only the Jesuites and their Accomplices, but the Pope too, (their Supream Judge, whom they (d) believe to be Infallible, both in Matters of Faith and Fact) who approved their Seditious and Traiterous Principles of Rebellion and Assassination of Princes. *Thuanus* speaking of the Jesuites Practices to stir up the People to Rebellion in the time of *Henry the Third of France*, he adds —

(e) *That these things were well known to the Pope, who sent Brevés and Bulls secretly to the Heads of those Rebels, whereby they were incouraged to Rebel.* Afterwards, when that Prodigious Villian *Jaques Clement* had Murder'd the said King, (f) *Sixtus the Fifth* then Pope, did not only approve the Fact, but (in a premeditated Oration, publicly spake in the Consistory (blasphemously compares it (in respect of its greatness and amiableness) to our blessed Saviours Incarnation and Resurrection: and then highly Commends the Murderer (for his Virtue, Courage, and zealous Love of God) above Eleazer and Judith, &c. And (to omit the rest) pronounce the Murder'd King Eternally Damn'd as having Committed the (g) Sin against the Holy Ghost. This the Historian (though a Papist) modestly and justly Censures, as a Fact (h) Extreemly Insolent and Unworthy the Moderation of a Pastor, (especially the supream Pastor of the Church Christs Vicar, and St. Peter's Successor, as they call him), And then he tells us of *Anti-Sixtus*, (or the Answer to Pope *Sixtus* his Oration) and says, 1. *That it had been more for the (i) Credit of the Pope and the Holy Apostolick Sea, that his Oration had been suppress'd, then (as it was by those of the League) Published.* 2. *That Anti-*

(d) *Christus Petro & Successoribus Ecclesiæ regimen commisit, & eandemquam habebat ipsi, infallibilitatem concessit, quoties à Cathedra loquerentur. Datur, Ergo, in Rom Ecclesiâ, Controversiarum Fidei Judex Infalibilis, etiam extra Concilium Generale, tum in Questionibus Juris, tum Facti. Hæc erat Thesis in Coll. Claromontano à Jesuitis proposita & exposita Decem, 12. Ann. 1661.*

(e) *Quæ omnia Consilio Pontifice geriebantur, crebro commentantibus ad eum Emisariis, qui breviter & occultis Diplomata ad partium Duces adferebant. & in dies magis plebem ad seditionem incendebant. Vid. Thuanus Restitutum, p. 49.*

(f) *Sixtus Papa 3. Oratione premeditata.*

3. Idus Sept. in Consistorio habita, factum Clementis Operi assumptæ à Domino Carnis, & Resurrectionis, propter magnitudinem, & rei administrationem comparat. Tum virtutem hominis, animi robur, & serventem Erga Deum Amorem, supra Eleazarum & Juditham, multis verbis, extollit, &c. *Thuanus Hist. Tom. 4. l. 95. ad Ann. 1589. p. 458 Edit. 1620.* (g) *Peccato in Spiritum Sanctum admissum, quale erat Regis peccatum. Ibid. p. 458. E.* (h) *Thuanus ibid. Summè Insolens, & Pastoris moderatione indignum.* (i) *Supprimi potius quam publicari, fama Sixti Sanctæ Sedis Interfuit. Ibid.*

Sixtus.

Sixtus (or the Answer to it) though it was something sharp and bitter, (k) yet the Popes Oration abundantly deserved it, in which were Many Things Absurd and Impious. This was the Judgment of that Faithful and Excellent Historian, (though a Papist) concerning the Erroneous and Impious Principles of the Pope and Jesuites.

(k) *Responsio acerbius, sed tali Oratione prorsus Dignata in qua Multa Absurda & Impia notantur. Ibidem.*

6. Nor is this all; For although, only privately to approve and incourage Rebellion and Assassination of Kings and Princes, be an Execrable Villany, to be abhorr'd by all men (especially Christians) as being repugnant to that clear Light of Nature and Scripture, to common Reason and Religion; yet in publick Writings to vindicate and justifie such Actions, to perswade the World, *that they are not only morally good, but meritorious*: This argues a higher degree of Impiety and Impudence. We know (by sad Experience) that many Pagans and Christians, have blasphem'd their Gods, committed Adulteries, Murders, Perjuries, &c. yet we do not find, that any Christians, (the Jesuites and their Accomplices excepted) or any sober Pagan (who acknowledg'd a God) did ever justifie Blasphemy, Adultery, Murder, or Perjury; but when they were Apprehended, Convict and brought to Execution, they would confess the Crime, pray for Pardon, and desire others to pray for them. But the Jesuites (and those possess'd with their Principles) though they be Convict, & Legally Condemn'd for rebellion and assassination of Princes, yet they neither do, nor can repent; believing such Actions not to be any Vices, but Vertues, and themselves (if they suffer for them) not Traytors or Murderers, but Holy Martyrs. That this is their approved and received Doctrine, which they publicly defend, and industriously (in their publick Writings) endeavour to justifie, is evident to the Western World, and may appear by the Premises. Yet being a thing of such great concern, (omitting Mariana Emanuel Sa, Sanctarellus, and others before mentioned) I shall only add Two or Three Eminent Testimonies, in further confirmation of it. First then, *Fran. (I) Suarez*, publick and prime Professor of

(l) *Franc. Suarez. in Defens Fidei Cathol. adversus Angl. Sectæ Errores cum Respons. ad Apolog Jacobi Regis, &c. Colon. Agrip. 1614. l. 6. c. 4. pag. 814. &c.*

(m) *Tyrannus titulo, qui vi, & injustè Regnum occupat, qui Revera Rex non est, sed locum illius occupat. Ibid. §. 1.*

(n) *Qui licet iusto Titulo Regnum possideat, quoad usum tamen & gubernationem, Tyrannicè regnat. Ibid.*

(o) *Inter Christianos, Maxime est numerandus in hoc Ordine Princeps, qui Subditos suos in Heresim, aut aliud Apostasie genus, aut Schisma inducit. Ib. §. 2. p. 811. Col. 1.*

(p) *Si defensio sit propriæ vitæ, quam Rex violentè auferre aggreditur, tunc quidem Ordinarie licebit Subdito, seipsum defendere, etiamsi Mors Principis sequatur, quia justuendæ vitæ est Maximum, &c. Ibid. p. 815. b.*

(q) *Si Rex Actu aggrediatur Civitatem, ut Cives perdat, &c. tunc certe licebit Principi resistere, Etiam Occidere illum, si aliter fieri defensio, &c. Ibid. §. 6. C. Tunc enim Civitas habet justum bellum defensivum, contra Injustum Invasorem, etiamsi proprius Rex sit. Ibid. D.*

(r) *Communitèr asseritur Tyrannum quoad Titulum, Interfici posse, à Quacunque privata Persona, quæ sit Membrum Reipubl. quæ Tyrannidem patitur, &c. Ibid. §. 7. F.*

(1) *Tyrannus in Titulo Licite Occiditur. Ibid. §. 7. Marginè.*

of Divinity in the University of Coimbra in Portugal handling that Point, how and in what Cases a Tyrant may, (by any private Person) be Murder'd: And having told us that a Tyrant was either, 1. *Tyrannus (m) Titulo*; one who, (without any just Title) usurp'd the Government, to the ruine of Common-weal. 2. *Tyrannus (n) Administratione*; one who, having a just Title, ruled Tyrannically. And he there tells us, *That all Christian (o) Kings are such Tyrants, who induce their Subjects to Heresie, Apostasie, or Schism.* So that all Protestant Princes (we may be sure) are such Tyrants, though he there name only King James of happy Memory. Having Premised this, he gives the state of the Question: Thus,

1. He does (in the General) gives us two Cases, wherein it is Lawful for a Subject to kill his King. 1. *In defence of his (p) own Life.* If a King invade Sempronius to kill him, he may, in defence of his own life, take away the Kings.

2. *In defence of the (q) Commonwealth.* This in the General. But then

2. For a Tyrant in Title, he absolutely declares it, as a thing (r) commonly received amongst them; *That such a Tyrant may be lawfully kill'd, by Any Private Person, who is a Member of that Commonwealth, if there be no other Means to free it from such a Tyranny.* And least it should not be observ'd 'tis set in the (s) Margent, *That such a Tyrant may lawfully be kill'd.* So that the Case is (with him) out of all doubt, *That any private man may kill a Tyrant in Title; and the Pope is Judge who is such a Tyrant.* Whence it evidently follows, *That no Princes can have any Security (as to the Preservation of their Kingdoms or Lives) longer then they please the Pope.* For if he declare any of them Tyrants, (as many times, with Execrable Pride

Pride and Impiety, he has done) Excommunicate and Depose them; then by this Jesuitical and Papal Doctrine, any Private Person, (any of their Subjects especially) may Assassinate and Murder them.

3. For those Princes who have a just Title to their Dominions, and are (as they call them) Tyrants not in Title, but in their Injustice and Impious Government : He tells us, 1. That (t) all Protestant Princes being Hereticks are such Tyrants, 2. That being Hereticks, they are by their (u) Heresie, Ipso facto, and presently deprived (aliquo modo) in some manner, of all Right to their Dominions. 3. That the Pope (as their (x) Superior, to whom even Supream Princes are Subjects) may totally and absolutely depose and deprive them of all their Dominions and right to Govern. 4. When the Pope has pass'd such Sentence, and deprived them of their Dominions; if asie wards they meddle with the Government, they become every (y) way Tyrants (both Titulo & Administratione) And then, 5. After such (z) Sentence pass'd by the Pope, such Kings or Smpream Princes may be dealt with, as Altogether, and Every Way Tyrants, and Consequently may be kill'd by Any Private Person.

(t) Pater Christianos Maxime in hoc Ordine (Tyrannorum ex Administratione Tyrannica) numerandus est Princeps, qui Subditos in Heresim aut aliud Apostasie Genus, aut publicum Schisma inducit. Ibid. c.4. §.1.

(u) Rex Hereticus Statim per Heresim ipso Facto privatur, Aliquo Modo, proprietate & Dominio Regni sui. Ibid. c.4. §.14. p.819.

(x) In summo Pontifice est hæc potestas tanquam in Superiori habente Jurisdictionem ad corripendum Reges, etiam Supremos, tanquam sibi Subdito, &c. Ibidem. (y) Si Rex post depositionem Legitimam, in sua pertinacia perseverans, Regnum per vim retineat, incipit esse Tyrannus in Titulo, quia non est Legitimus Rex, nec justo Titulo Regnum possidet. Ibidem. (z) Ergo Extunc poterit Rex tanquam Omnino Tyrannus Tractari; & Consequentè A Quocunque Privato Poterit Interfici. Ibidem. p.819.B.

4. And though these be Prodigious Errors, Unchristian, and indeed Antichristian Impieties; such as neither ours, nor any Language can fully express; yet this is not all: The Jesuite further declares, That though (a) Pagans anciemly had, and still have Power, to Depose their Tyrannical Kings; yet in Christian Commonwealths, they have such dependence upon the (b) Pope, that without his Knowledge

(a) Respublica (prout inter Gentiles, & nunc inter Ethnicos) habet potestatem, se defendendi à Rege Tyranno, & illum deponendi, si necessarium fuerit, &c. Ibid. §.17.

p.820.A. (b) Regna Christiana quoad hoc (scilicet depositionem Regum suorum) habent dependentiam & subordinationem ad Pontificem Romanum; qui potest Regno præcipere, ut se Inconsulta, Regem non deponat, nisi prius causa & Ratione Ab Ipso Cognita propter pericula, & Animarum dispendia, que in his Tumultibus popularibus interveniunt. Ibid.A.

and.

(c) Ibid. p. 82c. C.

(d) Pendet Regnum Christianum à Pontifice in hoc, ut possit Pont. non solum consulere, aut consensu, ut Regem sibi perniciosum deponat, sed etiam precipere, & cogere ut id faciat, præsertim cum ad vitandas Hæreses & Schismata necessarium esse judicaverit. Suarez. ibid. p. 82c. B. C.

(e) Quia tale præceptum in illo Casu Justissimum est. Idem Ibidem.

(f) Instruât. Sac. c. 6. §. 17. p. 738.

(g) G. Rossæus de Justa Reipub. Christiana in Impiis, &c. Autoritate, Cap. 3.

(h) Conc. Trid. Sess. 4. in Decreto de Editione & usu Sacrorum librorum.

(i) Firmis & Inconculsis Argumentis potestatem summi Pontificis Supernaturalem tuetur. Ita in Censura Illust. D. D. Alph. A. Mello, Epif. Lamecensis, Suarez. f. j. Libro præfixa.

and Authority, they should not depose their King: For he may Command and Prohibit the People to do it. And he gives Instances, when People have consulted the Popes, and by their Counsel and Consent Deposed their Kings. So (he says) (c) *Chilperick was Deposed in France, and Sancius Secundus in Portugal.* And (to make up their Errors and Impieties full) he further tells us, ——— (d) *That all Christian Kingdoms and Commonwealths do so far depend upon the Pope, that he may not only Counsel the People, and Consent to their Deposition and Assassination of their Tyrannical Princes; But he may Command and Compel them to do it, when he shall think it fit, for avoiding Schisms and Heresies: That is indeed, for the rooting out and ruine of the true Protestant Religion, and establishing their Roman Superstition and Idolatry.* And to conclude, he further declares, *That (in such Cases the Popes Command (to Murder a Deposed King) is so far from being any Crime, that it is (e) Superlatively Just.* I might here cite Cardinal (f) *Tclez, Guliel. (g) Rossæus,* and a hundred such others, who approve, and in their Publick Writings (Approved and Licenced, according to the Decree of their (h) *Trent Council,* by the Authority of their Church) justify this Impious and Antichristian Doctrine of Deposing and Assassinating Heretical Kings: but this I conceive a needless work, For, 1. *Suarez* himself declares it to be the received Doctrine of their Church, and cites many of their Eminent Writers to prove it; which, any may see, who is not satisfied with those before cited. 2. The Licencers of *Suarez* and his Book are (for Dignity in their Church and for Learning) so great, and (for Number) so many, and the Commendations they give *Suarez* and his Work so high, that there neither is, nor can be any just Reason to doubt, but this Doctrine was approved at *Rome*, and by the Ruling part of that Church (the Pope and his Party, believed and encouraged, as a Doctrine asserting the Popes Extravagant, and (as they call it) *Supernatural (i) Power,* and so their Common Interest. Let the Reader consult the Censures prefix'd to *Suarez* his Book, and he

he will find all these following to Approve and Licence it. First, Three great Bishops, all of them Counsellors to his Catholick Majesty. 2. Two Provincials of the Society; one of the Jesuites in *Portugal*, the other of those in *Germany*. 3. *Academia, Complutensis*, the University of *Alde Henares* approves it too. 4. Lastly, the (k) *Supream Senate* (Court or Congregation) of the Inquisitors, do also approve and licence it, and this they do by (l) Commission from *Peter de Castello*, Vice Roy of *Portugal*, and in *Matters of Faith Supream Inquisitor*. The Premisses impartially consider'd, I think we may truly say, That it is not only *Suarez*, or some particular or private Persons, but the Church of *Rome*, and her Ruling part, which approves this Impious and Trayterous Doctrine: Which may further appear (besides their Approbations and Licences) from the great Commendations they give *Suarez* and his Book and Doctrine. And here

(k) *Facultas Supremi Senatus S. Inquisitionis.*

(l) *Ex Commessione Illustrissimi Episcopi, D. Petri de Castello, Lusitanie Præregis, & Supremi in rebus Fidei Inquisitionis. In Censura Alphonsi à Castello, Episcopi Conimbricensis, à Consiliis Catholicæ Majestati.*

1. For *Suarez*; They say, (m) *That he was a Contemner of Humanethings, and a most Valiant Defender only of Piety and Catholick Religion: And (for his Excellent Wisdom) the Common Master, and another Augustine of that Age.— That for this great zeal for the Catholick Faith, he was a most Famous Author, and a most Eminent Divine. That he was a* (n) *most Grave, and most Religious Writer, whose Works the World, (the Popish World) does Honour, Admire, and Love, &c.*

(m) *Humanarum rerum Religiosus contemptor, & unus Pietatis & Religionis fortissimus Defensor, & propter Eximiam Sapientiam, Communis hujus ætatis Magister, & Alter Augustinus.*

(n) *Religiosissimus juxta ac Gravissimus Auctor, cujus Ingenij monumenta, Orbis Suspexit, Miratur, Amat.*

2. And for this Book, and the Doctrine contained in it, They say, *That all* (o) *things in his Book, are Religiously Consonant to Sacred Scripture, to Apostolical Traditions, General Councils, and Papal Decrees; (this last we admit, and they profess it to be true). And hence, if they may be believed, who expressly affirm it themselves, it evidently follows, That this Traiterous Doctrine is approved by the Pope, and is Consonant to his Decrees. And*

(o) *In quâ non solum S. Scripturæ Authoritatè omnia Religiosè consonant, Apostolicis traditionibus Pie correspondent, Oecumenicis Conciliis, summorum Pontificum Decretis eruditè consentiunt.*

(p) *Qua in defensione nihil plane offendi, quod Fidem offendat, quae vero defendant, inveni multa.* So it is in the Censure of Ferdinand Martinez Counsellor to his Catholick Majesty.

(q) *Librum Suarezij quanta potuimus diligentia, et voluimus, in quo Opere nihil veritate Catholicae fidei Alienum, nihil devium, nihil dissonumprehenditur: Nihil quod probari laudarique non debeat. Denique nihil à nostro omnium Sensu discordans, cum hac in re, sit omnium nostrum eadem vox, idem Animus, Eademque Sententia.*

(r) *Plusquam Humano studio. In Censura Alphonsi A Castello, Episc. Conimbricensi.* (t) *Dignissimum ut in Lucem eat, ad Fidei nostrae Victoriæ de Hæresibus Insignem, & totius Orbis Christiani Publicam & Communiem utilitatem. In Censura Illustri. D. D. Alphonsi A Mello. Episc. Lamec. A Consiliis Cathol. Majestati.*

(t) By Pope Paul 5. who in his Damnatory Breve, says,-- *Juramentum illud, salua fide Catholica, & salute Animarum, præstari non potest; cum multa continet, quæ fidei salutis aperte adversantur. Vide Remonstrant. Hibernorum, per R. Caton. p. 9.*

those publick Censors of Suarez his Boook severally add; *That they find (p) Nothing* (and therefore not the Assassinations of Kings) *in it, against the Orthodox Faith, (the Roman Faith they mean) but many things which do defend the Faith.* The University of Alcala de (q) Henares (to omit the rest) more fully testifies—— *That they read Suarez his Book with all possible Diligence, and found Nothing in it repugnant to the Catholick Faith; nor was there Any Thing in it which ought not to be Approved and Commended.* And then add, (that we may be sure they spoke cordially and deliberately) *That there was Nothing in that whole Work, which All of them did not approve; so that they were all of the same Mind and Judgment.* Nay, we are further told, *That he had Composed that Work, by (r) More then Human Helps; and therefore they Judge it (t) Most Worthy to be Published, for the Publick, and Common Benefit of the whole Christian World, and a Signal Victory of their Faith over Heresies.* Such are the Commendations of Suarez his Book and Doctrine; so that we may be sure that it is Approved and Received at Rome.

And here let me further add, that when King James had published his Apology for the Oath of Allegiance, and Sir Henry Savil Translated it into Latin; the Latin Copy was (by the Popish Party) immediately sent to Rome, and (by the Pope) (r) *Condemned* there, as Impious and Heretical: From Rome it was sent to Suarez, who (by the Popes Command) was to Confute and Answer it. He undertook and finished the Answer, sent it to Rome, where it was highly approved, and afterwards printed and published with all those Approbations and Commendations before-mentioned. But these Positions need no further proof, that they are own'd and publickly approved by the Pope and his Par-

ty. I shall only add; When King (u) *James* had charged *Bellarmino* and the Church of *Rome*, with this Rebellious and Impious Doctrine, of Deposing Kings, Absolving Subjects from all Oaths of Allegiance and Fidelity, &c. (x) *Gretser* is his Answer, has these memorable words-- (y) *We do not deny*, (says he) *but freely profess, that the Pope upon just cause*, (and he is Judge of that) *may Excommunicate and Depose Princes, and Absolve their Subjects from their Oath of Allegiance.* And then he adds — (z) *That the Subjects are bound in Conscience to Obey the Popes Sentence; not only in the Cases mentioned, But in (a) All other of the like Nature.* And this impious and traiterous Doctrine of *Gretser*, is not only approved by (b) *the Provincial of the Jesuites in Germany*, and the Rector and Vice-Chancellor of the University of *Ingolstadt*, but his whole Book (and so those mentioned, and many more such Rebellious and Impious Positions) *Was Approved at Rome, by the Suffrage of Most Learned Divines.* This the said Provincial of the Jesuites, and the (c) Rector of the University of *Ingolstadt* expressly testifie, in their publick and printed Approbations of *Gretser's* Book. The Premisses, and Traiterous Popish Principles consider'd, (which are received and believed at *Rome*) though men may (d) wonder at the Beast, (the Pope and his Party) and that any, (who would not only be thought Christians, but the only Catholicks in the World) should maintain, and publickly justifie such Principles: yet we need not wonder, that such persons should practise and act according to such Principles, and continually indeavour (especially after the Anathema of *Pius* the Fifth) by Rebellions at home, and Invasions from abroad, to rob *Queen Elizabeth* of her Crown and Kingdoms, and of her Life too, by Roman and Mahomertan Assassinations. I say, we need not wonder at this. For let the aforesaid Doctrines (which they approve and constantly contend for) be granted, (*That the Pope is Su-*

(u) In Apolog. pro Juramento fidelitatis.

(x) In Commentario Exegetico contra Jac. Regem Ingolstadt, Ann. 1610.

(y) Non diffitemur, sed liberi profitemur, quod Paps, suppetente legitima causa possit Principes Excommunicare, Diponere, - Subditos à Juramento Fidelitatis Exsolvere, &c. *Gretser Ibid.* P. 255.

(z) Subditi in Conscientia tenentur stare Sententiæ Potestatis. Ibidem.

(a) Et si qui sint alij casus hujus generis. Ibid.

(b) Ibid. p. 17. Apolog. Jac. Gretseri, Romæ, à Depuratis ad id Theologis lectum & approbatum ego quoque Theod. Buzus Approbo, &c.

(c) Hunc Librum Jac. Gretseri, Doctoris summorum Theologorum Suffragiis Romæ approbatum, ego itidem approbo, ut quamprimum, Antipharmaci loco, sparsis ex Britannia Venenis, opponatur,

opto ego, Petrus Steuartius, Academia Ingolstadtensis Pro-Cancellarius, & hoc tempore Rector. Ibid. p. 12. (d) Rev. 13. 3.

(d) Potest Pontifex non solum consentire, aut consentire, ut Regnum Regem suum sibi perniciosum Deponat; sed etiam precipere, & cogere, ut id faciat, quando saluti Spirituali Regni, & presertim ad vitandas Hæreses necessarium esse Papa Judicaverit. Suarez disto. 1. 6. cap. 4. p. 820. B.C. This place is before cited, but that the Reader may not be troubled to look back for it, I have again put it here. Where in the Margin, (which

I before omitted) Suarez cites others, (to shew he was not singular in this Opinion) Azorius, Tom. 3. l. 2. c. 7. Quæst. 30. A Castro, lib. 2. De justa Hæreticorum Punitione; cap. 14. vid. Hist. Concilium General. per Ed. Richerium Doctorem Sorbonicum, lib. 1. cap. 13. §. 3. p. 398. Colon. 1680. where he acknowledges that Bellarmine, Suarez, Becanus, and the Jesuites maintain this Doctrine of Deposing and killing Kings ——— Jesuitæ non modo docent, Papam habere potestatem Regum Abdicandorum verum etiam à Capite Peniendorum in Officio Sacrae Inquisitionis, ut vocant, &c. And the same Sorbon Doctor, *ibid.* cap. 8 §. 13. pag. 191. tells us, that 'tis the Jesuites Doctrine; Licet Pontifici Reges sibi immorigeros, hæc aliter abdicare, quam Pastor Canes, quos minus habet ad manus, Occidere. And that it is their Practice, to accuse those Princes who do not please them, to the People, of Tyranny, Schism or Heresie, *Hæcque vid. illos tanquam arietes, ac Canes furiosos, Parricidis mandandos Exponere.*

pream Judge and Monarch of the World, directè or indirectè) that all Kings and Emperors are his Subjects, that he has power to Depose and Deprive them of their Kingdoms, that when he has Judicially deprived them, any private Person may Murder them; that he has power to absolve their Subjects from all Obligations and Oaths of Allegiance, and to Command them, upon pain of an Anathema, never to obey any of their Princes Laws or Commands; that the People may Depose their King, with His Consent and Counsel; and that he may Command and Compel them to do it; and this so (d) oft as he shall think it Good for the Spiritual Health of the Kingdom. (Prodigious Error and Impiety! as if Rebellion, Assassinations and Murdering their Kings, conduc'd to the Salvation of the Subjects.) I say, these Erroneous and Impious Doctrines granted, and (as they are at Rome) believ'd it is certain, that (so far as they have opportunity and ability) they will (as they ever have done) prosecute their Interest, and practise according to those Principles; and all Christian Kings will be in perpetual danger to loose their Crowns, their Kingdoms, and their Lives too; unless they can please the Pope and become his dutiful Servants, and indeed Slave to his Anti-Christean Tyranny. I say no Christian King, *Tros Tyriusve*, Papist or Protestant can be out of eminent Danger, where such Doctrine is by such Docters maintain'd we have sad and certain Instances of this Truth: For, 1. *Henry the Third and Fourth of France* were neither *Calvinists* nor *Lutherans*, but declared Sons of the *Roman Synagogue*; yet because they did not Comply with the Popish Interest,

in that degree and measure, the Pope and his Party expected, they fatally fell by the Traiterous and Prodigious Villany of Bloody Assassins, *Rident & gaudent Roma*; The Pope and his Jesuitical Party, (with an Extasie of Joy) Approving and Commending the Treason, and (in their Writings and Pictures) Canonizing the Traitors. 2. For Protestants, and (as they call them) Heretical Princes, their danger (proportionable to *Romes* hatred of them) is greater. They may (by the Power and Gracious Providence of God) want ability, but they neither do, nor (unless they renounce their Erroneous and Impious Principles) ever will want a desire and endeavour to ruine those they call Hereticks, either by open Hostility and Rebellions, or by Poyson, Pistols, and private Assassinations. Their many known Plots and Conspiracies against Queen *Elizabeth* King *James*, *Charles* the Martyr, and his Gracious Majesty now Reigning, (whom God preserve) are undeniable Demonstrations of this Truth. The Ark of God and Dagon, Light and Darknes, Truth and Error the Bible and Popish Bullary, Protestancy and Popery cannot Possibly Consist, and be in Peace. Nothing is (or can be) so destructive of Darknes and Error, as Truth and Light; And 'tis evidently known to this Western World, That the Evangelical Light and Truth, which the Protestants have happily and clearly discovered, to the long deluded Church of God, have awakened thousands, to a detestation of that Superstition and Idolatry, under which they formerly lay, to the dishonour of God, and ruine of their Souls, and to a shaking and great diminution of the Papal Monarchy and Tyranny; so many Kingdoms forsaking *Rome*, and shaking off the Heavy and Intolerable Yoake of Sin and Popish Servitude. *Et hinc illa Lacryma*; Hence it is, that the Pope, and his iraged Party, when they cannot, by any probable pretence of Reason confute, what they call Heresie, (the Protestant Religion) they endeavour to Confound and (by Fire and Sword) Consume the Hereticks. — *Æterna bella pace sublatâ gerunt, Jurant odium,*

(e) This is evident (to omit others) by the Bull of Pope Paul the Third, wherein K. Hen. 8. is Excommunicated and Deposed. For in that Bull having declared that King an Heretick and deposed him; he commands all

Christian Princes

(Kings or Emperor) to take Arms against King Henry and his Adherents——— *Insuper, tam Principes, prædictos (quacunque etiam Imperiali aut Regali dignitate fulgentes. S. 15.) quam quoscunque alios, etiam ad stipendia quorumcunque Christi fidelium militantes & alias quascunque personas, tam per Mare quam per Terras, Armigeros habentes, eis Mandantes, ut contra Henricum Regem, eique adherentes, dum in erroribus adversus Sedem prædictam permanserint, Armis Insurgant, eosque & eorum singulos persequantur, &c.* And then (such is his liberality) he gives those Souldiers all the Goods of those Anathematiz'd Hereticks, wherever they can find them —— *Forumque Fona, Mobilia, & Immobilia, Mercantias, Navigia, Credita, Res, & Animalia, etiam extra territorium Henrici Regis, ubi Libet Consistentia, Capiant, &c.* Vide Pauli Papæ 3. Constit. 7. datum Romæ, Decemb. 17. Ann. Dom. 1538. Pontificatus sui, Ann. 5. In Bullario Romano, Romæ 1938: Fom. 1. p. 16. Col. 2. §. 16.

odium, nec prius hostes esse desinunt quam esse desinunt. They excite and incourage (e) Princes of their Profession, to persecute and destroy all protestants in their Dominions; and their barbarous and bloody Poet has told us, how they desire it to be done;

*Utere Fure Tuo Cæsar, Sectâmq; Lutheri
Ense, Rora, Ponto, Funibus, Igne neca.*

Use thy Power Cæsar, let Lutherans be slain,
By Fire, Rack, Halter, Sword, or drown'd ith' Maine.

D A M.

D A M N A T I O

E T

EXCOMMUNICATIO

Henrici VIII.

R E G I S

A N G L I Æ

E J U S Q U E

F A U T O R U M,

Cum aliarum

A D J E C T I O N E P O E N A R U M.

Paulus Episcopus, Servus Servorum Dei.

Ad futuram Rei Memoriam.

Æditæ A.D. 1536
& 1538.

E IUS qui immobilis permanens, sua Providentia, Ordine mirabili dat cuncta moveri, disponente Clementiâ, vices, licet immeriti gentes in Terris, & in Sede Iustitiæ Constituti, juxta quoque Prophetæ Hieremiæ vaticinium dicentis: Ecce Te Constitui super Gentes, & Regna, ut evellas, & destruas, edifices, plantes, præcipuum super Omnes Reges Universæ Terræ, cunctosque

Exordium.

cunctosque populos obtinentes Principatum, ac illum qui pius, & misericors est, & vindictam ei, qui illam prævenerat paratam temperat, nec quos Impenitentes videt severa ultione Castiget, quin prius Comminetur, in assidue autem peccantes, & in peccatis perseverantes, cum Excessus Misericordiae fines praeferunt, ut saltem metupœna ad Cor reverti cogantur, Iustitia vires Exercet, imitantes, & Incumbenti Nobis Apostolica sollicitudinis studio perurgemur, ut cunctarum Personarum nostra Cura Cœlitus Commissarum salubri Statui solertius Intendamus, ac Erroribus, & Scandalis, quæ hostis Antiqui versutia imminere conspiciamus, propensius obviamus, Excessusque, & Enormia, ac scandalosa Crimina congrua severitate Coerceamus, & juxta Apostolum inobedientiarum promptius ulciscendo, illorum perpetratores debitâ Correctione si Compescamus, quod eos Dei iram provocasse pœniteat, & ex hoc aliis Exemplum Cautela salutaris accedat.

Henricus postquam à Leone decimo Titulo Defensoris Fidei donatus fuit, ex Causa hic expressa, à Catholica fide deviauit, & multa enormia commisit.

Secl. 1. Sane cum Superioribus Diebus nobis relatum fuisset, quod Angliæ Rex, licet Tempore pontificatus Ecl. recor. Leonis Papæ decimi Prædecessoris nostri diversorum Hereticorum Errores sepe ab Apostolica Sede, & Sacris Conciliis præteritis Temporibus damnatos, & novissimè Nostra Ætate per Perditionis Alumnorum Martinum Lutherum suscitatos, & innovatos, zelo Catholica Fidei, & Erga dictam Sedem, devotionis fervore inductus, non minus doctè, quam piè per quendam Librum per eum desuper Compositum & eidem Leoni Prædecessori, ut eum Examinaret, approbaret, oblatum Confutasset, ob quod, ab eodem Leone Prædecessore, Ultra dicti Libri cum magna Ipsius Henrici Regis Laude & Commendatione, approbationem, Titulum Defensoris Fidei reportaverit, à recta Fide & Apostolico tramite devians, ac propria salutis, famæ & honoris immemor, postquam Carissima in Christo Filia nostra Catherina Angliæ Regina, Illustri sua Progenie Coniuge, cum qua publice in facie Ecclesiæ Matrimonium Contraxerat, & per plures Annos Continuaverat, ac ex qua, dicto constante Matrimonio prolem pluries susceperat, nulla Legitima Subsistente Causa, & contra Ecclesiæ Prohibitionem dimissa, cum quadam Anna Bolena, Muliere Anglica, dicta Catherina adhuc vivente, de facto Matrimonium Contraxerat, ad deteriora prostitens, quasdam Leges,

sen

seu Generales Constitutiones edere, non erubuit, per quas, subditos suos ad quosdam Hæreticos, & Schismaticos Articulos tenendos; Inter quos & hoc erat, quod Romanus Pontifex Caput Ecclesiæ, & Christi Vicarius non erat, & quod ipse in Anglicâ Ecclesiâ Supremum Caput Existeret, sub Gravibus etiam mortis pœnis cogebat. Et his non Contentus, Diabolo Sacrilegij Crimen suadente quamplures Prælatos etiam Episcopos, aliâsque Personas Ecclesiasticas, etiam Regulares, necnon Seculares sibi ut Hæretico, & Schismatico adherere, ac Articulos prædictos sanctorum Patrum decretis, & sanctorum Conciliorum statutis, immo etiam Ipsi Evangelicæ veritati contrarios, tanquam tales alios damnatos approbare, & sequi nolentes, & intrepidè recusantes capi, & carceribus mancipari. Hisque similiter non Contentus, mala malis accumulando, bonæ mem. Jo. H. S. vitalis Presbyter Cardinalis Rossen. quem ob Fidei Constantiam, & vitæ sanctimoniam, ad Cardinalatus Dignitatem promoveramus, cum dictis Hæresibus & Erroribus consentire nollet, horrendâ immanitæ & detestanda savitiâ publicè Miserabili supplicio tradi, & decollari mandaverat, & fecerat Excommunicationis, & Anathematis, aliâsque gravissimas sententias, censuras, & pœnas in Literis, ac Constitutionibus recolenda mem. Bonifacij Octavi, Honorij Tertij, Roman. Pontificum Prædecessorum Nostrorum desuper Editis Contentas, & alias in tales à jure latas damnabiliter incurrendo ac Regno Angliæ, & Dominiis, quæ tenebat, necnon Regalis fastigiis Celsitudine, ac præfati Tituli prærogativâ, & honore se Indignum reddendo.

Seçt. 2. Nos licet ex eo, quod prout non Ignorabamus, Idem Henricus Rex in Certis Censuris Ecclesiasticis quibus a Pie Memoria Clemente Papa Septimi etiam Prædecessore nostro, postquam humanissimis literis, & paternis Exhortationibus, multisque Nunciis, & mediis, Primo & Postremo, etiam Judicialiter, ut præfatam Annam à se dimitteret, & ad Prædictæ Cathedrinx sue veræ Conjugis Consortium rediret frustra monitus fuerat, inmodatus Existerat, Pharaonis duritiâ imitando, per Longum Tempus in Clavium Contemptum Inforduerat, & Infordecebat, quod ad Cor rediret vix sperare posse videremus ob Paternam tamen Charitatem, qua in minoribus Constituti donec in Obedientiâ, & Reverentia Sedis prædictæ permansit, cum persecuti

Clemen. 7. (ejus Constit. hic non habes) tandem illum Excommunicavit, quin in Censuris inferior descendendo deterior evasit.

fueramus, utque clarius videre Possemus, an Clamor qui ad nos delatus fuerat (quam certè etiam Ipsius Henrici Respectum falsum esse considerabamus) verus esset, statim ab ulteriori contra Ipsum Henricum Regem processu ad Tempus abstinendo, hujus Rei veritatem diligentius Indagare.

Ideo Pont. Iste contra Regem, Complices, & Fautores decrevit, procedere, ut hic.

Sect. 3. Cum autem debitis diligentis desuper factis clamorem ad Nos, ut præsertur, delatum, verum esse, simulque, quod dolenter referimus, dictum Henricum Regem ita in Profundum malorum descendisse, ut de Ejus Rescipiendià nulla penitus videretur spes haberi posse, reperimus. Nos attendentes veteri Lege Crimen Adulterij notatum, lapidari Mandatum, ac Antiores Schismatis hiatu terre absorptos, eorumque sequaces Cœlesti Igne Consumptos, Elimamque Magnum viis Domini Resistentem per Apostolum Eterna severitate damnatum fuisse, volentesque ne in districto Examine Ipsius Henrici Regis & Subditorum suorum, quos secum in Perditione trahere videmus, Animarum Ratio à Nobis Exposcatur, quantum Nobis ex alto conceditur providere contra Henricum Regem, Ejusque Complices, Fautores, Adherentes & sequaces; & in Præmissis quomodolibet culpabiles contra quos, ex eo quod Excessus, & delicta prædicta adeo manifesta sunt notiora, ut nulla possint tergiversatione celari absque ulteriori morâ ad Excommunicationem procedere Possemus, benignius agendo, decrevimus infra scripto modo procedere.

Regem itaque hortatur, ut ab hujusmodi erroribus desistat.

Sect. 4. Habita itaque super his cum vnerabilibus Patribus Nostri S. R. E. Cardinalibus deliberatione maturâ, & de Illorum Consilio, & Assensu præfatum Henricum Regem, Ejusque Complices, Fautores, Adherentes, Consulores & Sequaces, ac quoscunque alios in Præmissis, seu eorum aliquo quoquomodo Culpabiles, tam Laicos, quam Clericos, etiam Regulares, cujuscunque Dignitatis, Status, Gradus Ordinis, Conditionis, Præeminentie, & Excellentiæ existant (quorum Nomina, & Cognomina perinde ac si Præsentibus Interfererentur, pro sufficienter expressis haberi volumus) per viscera Misericordiæ Dei Nostri hortamur, & requirimus in Domino, quatenus Henricus Rex à prædictis Erroribus prorsus abstineat, & Constitutiones, seu Leges prædictas, sicut de facto eas fecit, revocet, Casset, & annulet, & Coactiones.

Coactione Subditorum suorum ad eas Servandas, necnon Carceratione, Captura, & Punitione illorum, qui ipsis Constitutionibus. seu Legibus Adhærere, aut eas servare noluerint, & ab aliis Erroribus prædictis penitus, & Omnino abstineant, & si quos Premissorum occasione Captivos habeat, relaxet.

Secl. 5. Complices verò, Fautores, Adhærentes, & Sequaces dicti Henrici Regis in præmissis, & circa ea Ipsi Henrico Regi super his de cetero non adsistant, nec adhæreant, vel faveant, nec ei Consilium, Auxilium, vel Favorem, desuper præstent.

Complices vero & Fautores mohet ut abstineant Regi desuper favere, vel adjuvare.

Secl. 6. Alias si Henricus Rex, ac Fautores, Adhærentes, Consultores, & Sequaces hortationibus, & requisitionibus hujusmodi modi non audiverint cum Effectu, Henricum Regem, Fautores, Adhærentes, Consultores & Sequaces, ac alios Culpabiles prædictos, Authoritate Apostolicâ, ac ex certâ nostra Scientiâ, & de Apostolicâ Potestatis Plenitudine tenore Præsentium in virtute Sanctæ Obedientiæ, ac sub Majoris Excommunicationis Lata Sententiæ, à quo etiam prætextu cujuscunque Privilegij, vel facultatis, etiam in forma Confessionalis, cum quibuscunque efficacissimis Clausulis à Nobis, & Sede prædicta quomodolibet Concessis, etiam iteratis vicibus innovatis, ab alio quam à Romano Pontifice, præterquam in mortis Articulo Constituti, ita tamen, quod si aliquem absolvi contingat, qui postmodum Convalescit, nisi post Convalescentiam, Monitioni, & Mandatis Nostris huiusmodi paruerit cum Effectu, in eandem Excommunicationis Sententiam reincidat) absolvi non possint.

Inobediensque Majoris Excommunicationis sententia innodat.

Secl. 7. Necnon Rebellionis, & quod Henricum Regem, etiam Perditionis Regni, & Dominiorum Prædictorum, & tam quoad eum, quam quoad alios Monitos supradictos, supra & infra scriptis pænis, quas si dictis Monitione & Mandatis, ut præferatur, non paruerint, eos, & eorum singulos, Ipso facto respectivè incurrere volumus, per Præsentes Monemus; eisque, & eorum cuilibet districtè præcipiendo Mandamus, quatenus Henricus Rex per se, vel Procuratorem Legitimum, & sufficienti Mandato suffultum, Infra Nonaginta, Complices vero, Fautores, Adhærentes, Consultores & Sequaces, ac alij in Præmissis quomodolibet

Rebellionis quæque, & Amissionis Regni pœnam imponit. Regemque & Complices monet, ut infra, certum Terminum compareat alioquin in pœnas hic expressas incidisse declarat.

Culpabiles supradicti, Seculares & Ecclesiastici, etiam Regulares, Personaliter, Infra Sexaginta dies Compareant Coram Nobis, ad se super Præmissis legitimè Excusandum, & Defendendum, alias videndum, & Audiendum Contra eos, & eorum singulos etiam Nominatim quos sic Monemus, quatenus expediat, ad Omnes, & singulos Actus, etiam Sententiam Definitivam, Declaratoriam, Codemnatoriam, & Privatorem, ac Mandatum Excusaticum procedi. Quod si Henricus Rex, & alij Moniti prædicti Intra dictos terminos eis, ut præfertur, respectivè præfixos, non Comparuerint, ad Prædictam Excommunicationis Sententiam per tres dies, post Lapsum dictorum Terminorum Animo, quod absit, sustinuerint Indurato, Censuras Ipsas aggravamus, & successive reaggravamus, Henricumque Regem Privationis Regni, Dominicorum prædictorum, & tam eum, quam alios Monitos Prædictos, et eorum singulos, Omnes et singulas alias pœnas prædictas Incurrisse, ab omnibusque Christi Fidelibus, cum eorum bonis perpetuo diffidatos esse. Et si Interim ab humanis decedat, Ecclesiastica debere carere Sepulturâ. Auctoritate et Potestatis Plenitudine prædictis decernimus, et Declaramus, eosque Anathematis, Maledictionis, et Damnationis Eternæ mucrone percutimus.

Et quascunq; Civitates Ecclesias & alia Loca, ad quæ Ipsi declinaverint, Interdicto, Ecclesiastico supponit.

Sect. 8. Necnon quæ præfatus Rex Henricus quomodolibet, & ex quavis Causa tenet, habet, aut possidet quam diu Henricus Rex, et alij Moniti prædicti, & eorum singuli in aliis per dictum Henricum Regem non tentis, habitis, aut possessis permanserint, & Triduo post eorum inde recessum, & alia quæcunque, ad quæ Henricum Regem, & alios monitos prædictos post Lapsum dictorum Terminorum declinare contigerit, Dominia, Civitates, Terras, Castra, Villas, Oppida, Metropolitanasque, & alias Cathedralis, ceterasque Inferiores Ecclesias, necnon Monasteria, Prioratus, Domos, Conventos, & Loca Religiosa, vel Pia Cujuscunque, etiam S. Benedicti, Cluniacen. Cisterciens. Præmonstraten. ac Predicatorum, Minorum, Eremitarum. S. Augustini, Carmelitarum, & aliorum Ordinum, ac Congregationum, & Militarum quarumcunque in Ipsi Dominis, Civitatibus, Terris, Castris, Villis, Oppidis, & Locis Existentiâ,

Ec

Ecclesiastico supponimus Interdicto; ita ut illo durante in illis etiam preterea cujuscunque Apostolici Indulti Ecclesiis, Monasteriis, Prioratibus, Domibus, Conventibus, Locis, Ordinibus, aut Personis, etiam quacunque Dignitate Fulgentibus Concessi, præterquam in Casibus à jure permissis, ac etiam in illis alias quam Clausis Januis, & Excommunicatis & Interdictis Exclusionis, nequeant Missæ, aut alia Divina Officia Celebrari.

Sect. 9. Et Henrici Regis, Complicumque, Favorum, Adherentium, Consultorum, Sequacium, et Culpabilium, prædictorum Filij, Panarum ut hic in hoc Casu par est participes sint, Omnes et singulos ejusdem Henrici Regis ac dictæ Annæ, ac singulorum aliorum prædictorum Filios natos, et nascituros, aliosque descendentes, usque in eum gradum, ad quem Jura penas in Casibus hujusmodi extendent (Nemine excepto, nullaque minoris ætatis, aut Sexus, vel Ignorantia, vel alterius cujuscunque Cause habitâ ratione) Dignitatibus et Honoribus in quibus quomodolibet Constituti Existunt, seu quibus gaudent, utuntur, potiuntur, aut muniti sunt, necnon Privilegiis, Concessionibus, Gratiis, Indulgentiis, Immunitatibus, Remissionibus Libertatibus, et Indultiis, ac Dominiis Civitatibus, Castris, Terris, Villis, Oppidis, et Locis, etiam Commendatis, vel in Gubernium Concessis, et quæ in feudum, emphyteusim, vel alias à Romanis, vel aliis Ecclesiis, Monasteriis, et Locis Ecclesiasticis, ac Secularibus, Principibus, Dominiis Potentatibus, etiam Regibus et Imperatoribus, aut aliis Privatis, vel publicis Personis quomodolibet habent, tenent, aut Possident, Ceterisque Omnibus bonis, Mobilibus et immobilibus, Juribus et Actionibus, eis quomodolibet Competentibus privatos, dicta bona feudalia, vel emphyteutica, et alia quacunque, ab aliis quomodolibet obtenta, ad directos Dominos, ita ut de illis libere disponere possint, Respectivè devoluta, et eos qui Ecclesiastici fuerint, etiamsi Religiosi existant, Ecclesiis etiam Cathedralibus, et Metropolitanis, necnon Monasteriis & Prioribus, Præposituris, Præpositatibus, Dignitatibus, Personatibus, Officiis, & Canonicatibus, & Prabendis, aliisque Beneficiis Ecclesiasticis per eos quomodolibet obtentis, privatos, & ad alia, ac alia in posterum obtinenda Inhabiles esse, simpliciter decernimus, & decla-

Filiisque eorum de dignitatibus, gratiis & privilegiis ac dominiis & bonis omnibus privatos, & ad alia de cetero obtinenda inhabiles esse declarat.

ramus;

ramus; eosque sic respectivè Privatos, ad alia et alia quacunque similia ac dignitates, honores, administrationes, et officia, jura, ac feuda in Posterum obtinenda, Auctoritate et Scientia, ac Plenitudine similibus Inhabilitamus.

Subditosque à juramento fidelitatis & subjectione liberat. Et eisdem mandat ut ab obedientia omnino recedant.

Sect. 10. Ipsiusque Henrici Regis, ac Regni omniumque aliorum Dominiorum, Civitatum, Terrarum, Castrorum, Villarum, Fortalitiorum, Arcium, Oppidorum, & Locorum suorum, etiam de facto obtentorum, Magistratus, Judices, Castellanos, Custodes & Officiales quoscunque, necnon Communitates, Universitates, Collegia, Fundatarios, Vassallos, Subditos, Cives Incolas, & Inhabitantes etiam Forenses, dicto Regi de facto Obedientes, tam Seculares, quam si qui ratione alicujus temporalitatis Ipsum Henricum Regem in Superiorem recognoscant, etiam Ecclesiasticos, à Præfato Rege, seu Ejus Complicibus, Fautoribus, Adherentibus, & Consultoribus, & Sequacibus supradictis deputatis, à juramento fidelitatis, jure vassallico, & omni erga Regem, & alios prædictos subjectione absolvimus, ac penitus liberamus, eis Nihilominus sub Excommunicationis pena Mandantes, & ab ejusdem Henrici Regis, suorumque Officialium, Judicum, & Magistratum quorumcunque. Obedientiâ penitus, & omnino recedant, nec illos in Superiores recognoscant, nèque illorum Mandatis obtemperent.

Henrico & Complicibus alias penas hic Expressas Imponit.

Sect. 11. Et ut alij eorum Exemplo perterriti, discant ab hujusmodi Excessibus abstinere, eisdem Auctoritate, Scientiâ & Plenitudine, volumus, & decernimus, quod Henricus Rex, & Complices, Fautores, Adherentes, Consultores, Sequaces, & alij in præmissis Culpabiles, Postquam alias penas prædictas, ut præfertur respectivè incurrerint, necnon Præfati descendentes, extunc Infames existant, & ad Testimonium non admittantur, Testamenta, & Codicillos, aut alias dispositiones, etiam Inter vivos concedere, & facere non possint, & ad alicujus Successionem ex Testamento, vel ab Intestato, necnon ad Jurisdictionem, seu Judicandi potestatem, & ad Notariatus Officium, Omnèque Actus Legitimos quoscunque (ita ut eorum Processus, sive Instrumenta atque alij Actus quicumque, nullus sint Roboris, vel momenti) Inhabiles existant; & Nulli Ipsis, sed ipsi aliis super quocunque

quocunque debito, & Negotio, tam Civili quam Criminali, de jure respondere teneantur.

Sect. 12. Et Niholominus Omnes, & singulos Christi fideles, sub Excommunicationis, & aliis Infrascriptis pœnis, monemus, ut monitis, Excommunicatos, aggravatos, interdictos, privatos, maledictos, & damnatos predictos evitent, & quantum in eis est, ab aliis evitari faciant, nec cum eisdem, seu Prefati Regis Civitatum, Dominiorum, Terrarum, Castrorum, Comitatum Villarum, Fortalitiorum, Oppidorum, & Locorum predictorum Civibus, Incolis, vel Habitatoribus, aut Subditis, & Vassallis, Emendo, Vendendo, Permutando, aut quamcunque Marcaturam, seu Negotij Exerendo, commercium, seu aliquam Conversationem, seu Communionem habeant, aut vinum, granum, sal, seu alia victualia, arma, pannos, merces, vel quasvis alias Mercantias, vel Res per Mare in eorum Navibus, Triremibus, aut aliis Navigiis, sive per Terram cum Mulis, vel aliis Animalibus deferre, aut Conducere, seu deferri, aut Conduci facere, vel delata per illos recipere, publicè vel occultè, aut talia facientibus auxilium, consilium, vel favorem, publicè, vel occultè, vel indirectè quovis quæsito colore, per se, vel alium, seu alios quouomodo pestare præsumant, quod si fecerint, ultra Excommunicationis prædictæ, etiam Nullitatis Contractuum, quos inirent, necnon Perditionis Mercium, Victualium, & bonorum omnium delatorum, que Capientium fiant, penas similiter eo Ipso Incurrant.

Christi fidelibus
sub pœnis hic ex-
pressis præcipit, ut
Infidelium Com-
mercium evitent.

Sect. 13. Ceterum quia Convenire non videtur, ut cum his qui Ecclesiam Contemnunt, dum præsertim ex eorum pertinaciâ spes Corrigibilitatis non habetur, hi qui Divinis Obsequiis vacant Converterentur, quod etiam illos tuè facere non posse dubitandum est, Omnium & singularum Metropolitanarum, & aliarum Cathedralium, Ceterarumque Inferiorum Ecclesiarum, & Monasteriorum, Domorum, & Locorum Religiosorum & Piorum quorumcunque, etiam S. Augustini, S. Benedicti, Cluniacen. Cisterciën. Præmonstraten. ac Predicatorum, Minorum, Carmelitarum, aliorumque quorumcunque Ordinum, Militiarum, etiam Hospitalis Hierosolymitani, Prælatibus, Abbatibus, Prioribus, Præceptoribus,

Prælatibus quoque
& cæteris Personis
Ecclesiasticis man-
dat sub pœnis hic
contentis quatenus
de Regno Angliæ
discedant, ut hic.

bus Præpositis, Ministris, Custodibus, Guardianis, Conventibus, Monachis, & Canonicis, necnon Parochialium Ecclesiarum Rectoribus, aliisque quibuscunque Personis Ecclesiasticis in Regno & Dominiis prædictis Commorantibus, sub Excommunicationis, ac Privationis administrationum, & Regiminum Monasteriorum, Dignitarum, Personarum, Administrationum, ac Officiorum, Canoniarumque, & Præbendarum, Parochialium Ecclesiarum, & aliorum Beneficiorum Ecclesiasticorum quorumcunque quomodolibet qualificatorum, per eos quomodolibet obientorum pœnis Mandamus, quatenus Infra quinque dies post Omnes & singulos Terminos prædictos Elapsos, de ipsis Regno, & dominiis, dimissis tamen aliquibus Presbyteris in Ecclesiis, quarum Curam habuerint pro administrando Baptismate parvulis, & in Pœnitentia decedentibus, ac aliis Sacramentis Ecclesiasticis, Quæ Tempore Interdicti Ministrari permittuntur, exeant, & discedant, neque ad Regnum, & Dominia prædicta revertantur, donec Moniti, & Excommunicati, aggravati, reaggravati, privati, maledicti, & damnati prædicti Monitionibus, & Mandatis nostris huiusmodi obtemperaverint, & meruerint à Censuris huiusmodi absolutionis Beneficium obtinere, seu Interdictum in Regno, & dominiis prædictis fuerit sublatum.

Ducēsq; & alios monet sub pœnis supradictis, ut Henricum & ejus Complices de Regno expellere & expelli procurent.

Seçt. 14. Præterea si Præmissis non obstantibus Henricus Rex, Complices, Hautores, Adherentes, Consultores, & Sequaces prædicti in eorum pertinacia perseveraverint, nec Consciencie stimulus eos ad Cor Reduxerit, in eorum forte Potentia, & armis Confidentes Omnes & singulos Duces, Marchiones, Comites, & alios quoscunque, tam Seculares, quam Ecclesiasticos, etiam forenses, de facto dicto, Henrico Regi Obedientes, sub ejusdem Excommunicationis, ac Perditionis bonorum suorum (quæ, ut Infra dictus similiter Capiendum fiant) pœnis, requirimus, & monemus, quatenus Omni mora, & Excusatione Postposita, eos & eorum singulos, ac Ipsorum Milites, & Stipendarios, tam Equestres, quam Pedestres, aliōsque quoscunque qui eis cum armis faverint, de Regno & Dominiis prædictis, etiam vi armorum, si Opus fuerit, expellant, ac quod Henricus Rex, & ejus Complices, Fautores, Adherentes, Consultores, & Sequaces Mandatis nostris non obtemperantes prædicti de Civitatibus, Terris, Castris,

Castris, Villis, Oppidis, Fortalitiis, aut aliis Locis Regni, & Domini Prædictorum, se non Intrumittant, procurent, Eis sub Omnibus & singulis panis prædictis Inhibentes, ne in favorem Henrici ejusque Complicum, Fautorum Adherentium, Consultorum & Sequacium, aliorumque Monitorum Prædictorum Mandatis Nostri non obtemperantium, arma Cujuslibet Generis offensiva, & defensiva Machinas quoque bellicas, seu tormenta (artellarias nuncupata) sumant, aut teneant, seu illis utantur, aut armatos aliquos, præter Consuetam familiam parent, aut ab Henrico Rege Complicibus, Fautoribus, Adherentibus, Consultoribus, & Sequacibus, vel aliis in Regis Ipsius favorem paratos, quomodolibet, quavis occasione vel Causâ, per se, vel alium, seu alios publicè vel occultè, directè vel indirectè teneant, vel recipient, aut dicto Henrico Regi, seu Illius Complicibus, Fautoribus, Adherentibus, Consultoribus, & Sequacibus Prædictis, Consilium, Auxilium, vel quomodolibet ex quavis Causa, vel quovis quasito Colore sive Ingenio, publicè vel occultè, directè vel indirectè, tacitè vel expressè, per se vel alium seu alios Præmissis, vel aliquo Præmissorum præstent, seu præstari faciant quocummodo.

Sec. 15. Præterea ad dictum Henricum Regem facilius ad sanitatem, & præfatæ Sedis Obedientiam reducendum, Omnes & singulos, Christianos Principes, quacunq; etiam Imperiali & Regali Dignitate fulgentes, per viscera Misericordie Dei Nostri (Cujus Causa agitur) hortamur & in Domino Requiritur, eis Nihilominus, qui Imperatore & Rege Inferiores fuerint, quos propter Excellentiam Dignitatis à Censuris Excipimus, sub Excommunicationis pœna Mandantes ne Henrico Regi Ejusque Complicibus, Fautoribus, Adherentibus, Consultoribus, & Sequacibus, vel eorum alicui per se vel alium seu alios, publicè vel occultè, directè vel indirectè, tacitè vel expressè etiam sub prætextu Confœderationum aut Obligationum quarumcunque, etiam Juramento, aut quovis aliâ firmitate roboratarum, & sæpius geminarum, à quibus quidem Obligationibus, & Juramentis Omnibus, nos eos, & eorum singulos eisdem Auctoritate & Scientia, ac plenitudine per præsentem absolvimus, Ipsasque Con-

Principum Christianorum Confœderationes, & Obligationes Contractas cum Henrico nullas & invalidas declarat.

fœderationes & Obligationes tam factas, quam in Posterum faciendas, quas tamen (in quantum Henricus Rex & Complices, Fautores, Adherentes, Consultores, & Sequaces prædicti circumpræmissa, vel eorum aliquod se directè vel indirectè juvare possent sub eadem pœna fieri prohibemus, nullius Roboris vel Momenti, nullasque, irritas, Cassas, inanes ac pro Insectis habendas fore decernimus & declaramus, consilium, auxilium, vel favorem, quomodolibet, præstent; quinimo si qui illis, aut eorum alicui ad præsens quomodolibet assistant, ab Ipsi omnino, & Effectu recedant. Quod si non fecerint postquam Præsentes publicata & Executioni demandata fuerint, et dicti Termini lapsi fuerint, Omnes & singulas Civitates, Terras, Oppida, Castra, Villas, & alia Loca eis Subjecta, simili Ecclesiastico Interdicto supponimus, volentes Ipsum Interdictum donec Ipsi Principes à Consilio, Auxilio & Favore Henrico Regi & Complicibus, Fautoribus, Adherentibus, Consultoribus, & Sequacibus prædictis præstando, destiterint, perdurare.

Principibus & aliis
mandat, ut contra
Henricum & Com-
plices Arma Capi-
ant.

Sect. 16. Insuper tam Principes prædictos, quam quoscunque alios, etiam ad Stipendia quorumcunque Christi fidelium Militantes, & alias quascunque personas, tam per Mare, quam per Terras, Armigeros habentes, similiter hortamur, & requirimus, & nobilominus eis in virtute Sanctæ Obedientiæ Mandantes, quatenus contra Henricum Regem, Complices, Fautores, Adherentes, Consultores, & Sequaces prædictos, dum in Erroribus prædictis, ac adversus Sedem prædictam rebellionem permanserint, Armis Insurgant, eosque & eorum singulos, persequantur, ac ad Unitatem Ecclesiæ, & Obedientiam dictæ Sedis redire cogant, & compellant; & tam eos, quam Ipsorum Subditos, & Vassallos, ac Civitatum, Terrarum, Castrorum, Oppidorum, Villarum, & Locorum suorum Incolas, & habitatores, aliasque Omnes singulas Personas supradictis Mandatis nostris, ut præfertur, non obtemperantes, & qua præfatum Henricum Regem Postquam Censuras & Pœnas prædictas incurrerit, in Dominum quomodolibet etiam de facto recognoverint, vel ei quovis modo obtemperare præsumpserint, aut qui eum, ac Complices, Fautores, Adherentes, Consultores, Sequaces, ac
alios

alios non obtemperantes prædictos, ex Regno & Dominiis prædictis, ut præfertur, expellere noluerint, ubicunque eos invenerint, eorumque bona, mobilia & immobilia mercantias, pecunias, navigia, credita, res, & Animalia, etiam extra territorium, dicti Henrici Regis ubilibet Consistentia, Capiant.

Secl. 17. Nos enim bona, Mercantias, Pecunias, Navigia, Res, & Animalia prædicta sic capta, In proprios eorum usus convertendi, eisdem Auctoritate, Scientia, & Potestatis Plenitudine, Plenariam Licentiam, Facultatem & Auctoritatem concedimus, illa omnia ad eosdem Capientes plenarie pertinere, & spectare, & Personas ex Regno, & Dominiis prædictis Originem trahentes, seu in illis Domicilium habentes, aut quomodolibet habitantes, Mandatis nostris prædictis non obtemperantes, ubicunque eos Capi Contigerit, Capientium servos fieri decernentes, Præsentisque Literas, quoad hoc, ad omnes alios cujuscunque Dignitatis, Gradus, Status, Ordinis, vel Conditionis fuerint qui Ipsi Henrico Regi, vel ejus Complicibus, Favoribus, Adherentibus, Consultoribus, & Sequacibus, aut aliis Monitionibus, & Mandatis nostris hujusmodi, quoad Commertium non obtemperantibus, vel eorum alicui viitualia, arma, vel pecunias subministrare, aut cum eis Commertium habere, seu Auxilium, Consilium, vel Favorem per se vel alium, seu alios publicè vel occultè, directè vel indirectè, quovis modo contra tenorem Præsentium præstare præsumserint extendentes.

Infideles & inobedientes capientium servos, & eorundem bona occupantium fieri decernit.

Secl. 18. Et ut præmissa facilius iis quos concernunt intrescant, universis & singulis Patriarchis, Archiepiscopis, Episcopis, & Patriarchalium Metropolitan. & aliarum Cathedralium, & Collegiarum Ecclesiarum Prælati, Capitulis, aliisque Personis Ecclesiasticis Sæcularibus. ac quorumvis Ordinum Regularibus, necnon Omnibus, & singulis etiam Mendicantium Ordinum Professoribus Exemptis, & non Exemptis, ubilibet, Constitutis, per easdem Præsentes, sub Excommunicationis & Privationis Ecclesiarum, Monasteriorum, ac aliorum Beneficiorum Ecclesiasticorum, Graduum quoque & Officiorum, necnon Pri-

Prælati & alii Mandat sub pœnis de quibus hic, ut in eorum Ecclesiis Henricum & Complices qui supradictas pœnas, & Censuras Incurrerint, Excommunicatos publicè enunciant, & evitari faciant.

vilegiarum, & Indultorum quorumcunque etiam à Sede prædicta quomodolibet Emanatorum pœnis ipso facto Incurrendis, præcipimus, & mandamus, quatenus Ipsi ac eorum singuli, si, & Postquam vigore Præsentium desuper requisiti fuerint, Infra tres dies Immediatè sequentes præfatum Henrici Regem, Omnesque alios & singulos, qui supradictas Censuras, & pœnas Incurrerint in eorum Ecclesiis, Dominicis, & aliis Festivis diebus, dum Major Inibi populi Multitudo, ad divina Convenerit, cum Crucis vexillo, pulsatis Campanis, & accensis, ac demum Exinctis, & in Terram projectis, & Conculcatis Candelis, & aliis in similibus servari solitis Ceremoniis servatis, Excommunicatos publicè nuncient, & ab aliis nunciari, ac ab Omnibus Arctius evitari faciant, & mandent, necnon sub supradictis Censuris & Pœnis, Præsentis Literas, vel earum transumptum, sub forma Infra scripta Confectum, Infra Terminum trium Dierum, Postquam, ut præfertur requisiti fuerint, in Ecclesiis, Monasteriis, Conventibus, et aliis eorum Locis, publicari, et affigi faciant.

Publicationem Istius Const. Impedientib. eisdem pœnas Imponit.

Sec̃t. 19. Volentes, Omnes, et singulos cuiuscunque Status, Gradus, Conditionis, Præminentia, Dignitatis, aut Excellentia fuerint, qui quominus Præsentis Litera, vel earum transumpta, Copia seu Exemplaria, in suis Civitatibus, Terris, Castris, Oppidis, Villis, et Locis Legi, et affigi, ac publicari possint, per se, vel alium, seu alios, publicè vel occultè, directè vel indirectè impederint, easdem Censuras, et Pœnas Ipso facto Incurrere. Et cum fraus et dolus nemini debeant Patrocinari, ne quisquam ex his, qui alicui Regimini, et Administrationi deputati sunt Infra Tempus sui Regiminis, seu Administrationis, Prædictas Sententias, Censuras, et Pœnas sustineat, quasi post dictum Tempus Sententiis Censuris et Pœnis prædictis amplius Ligatus non existat, quemcunque qui dum in Regimine, et Administratione existens, monitioni, et mandato nostris quoad præmissa, vel aliquid eorum obtemperare noluerit, etiam deposito Regimine, et Administratione huiusmodi, nisi paruerit, eisdem Censuris, et Pœnis subijcere decernimus.

Sec̃t.

Sect. 20. Et ne Henricus, Eiusque Complices, et Fautores, Adhærentes, Consultores, et Sequaces, alique quos præmissa Concernunt, Ignorantiam eorundem Præsentium Literarum, et in eis Contentorum prætereundum valeant, Literas ipsas (in quibus Omnes et singulos, tam juris, quam facti, etiam solemnitate, et Processum, Citationumque Omissarum defectus, etiam si Tales sint, de quibus Specialis, et expressa mentio faciendæ esset, propter Notorietatem facti, Auctoritate, Scientia, et Potestatis plenitudine similibus, Supplementis) in Basilicæ Principis Apostolorum, et Cancellariæ Apostolicæ de urbe, et in partibus in Collegiata Beata Mariæ Brugæ, Tornacen. et Parochialis de Dunkerck, Oppidorum Meriensis Diocesis, Ecclesiarum valvis Affigi, et Publicari Mandamus, decernentes quod earundem Literarum Publicatio sic facta, Henricum Regem, Eiusque Complices, Fautores, Adhærentes, Consultores et Sequaces Omnesque alios, et singulos, quos Literæ Ipsæ quomodolibet Concernunt, perinde eos arceant, ac si Literæ Ipsæ eis Personaliter Lectæ et Intimate fuissent, cum non sit verisimile, quod ea, quæ tam patentèr fiunt, debeant apud eos incognita remanere.

Publicari Mandat hanc Const. in locis hic expressis. Sed hæc forma immutata est, ut hic in fine.

Sect. 21. Ceterum quia difficile foret Præsentem Literas ad singula quaque Loca, ad quæ necessarium esset deferri, volumus, et dictâ Auctoritate decernimus, quod earum transumptis manu publici Notarij Confectis, vel in Almâ Urbe Impressis, ac Sigillo alicujus Personæ in Dignitate Ecclesiastica Constitutæ munitis, ubique eadem fides adhibeatur quæ Originalibus adhiberetur si essent exhibitæ vel ostensæ.

Transumptis credi jubet.

Sect. 22. Nulli ergo Omnino hominum liceat hanc paginam Nostræ Monitionis, Aggravationis, Reaggravationis, Declarationis, Percussionis, Suppositionis, Inhabilitationis, Absolutionis, Liberationis, Requisitionis, Inhibitionis, Hortationis, Exceptionis, Prohibitionis, Concessionis, Extensionis, Suppletionis Mandatorum, Voluntatis, et Decretorum Infringere, vel ei ausu Temerario.

merario contraire. Si quis autem hoc attentare Presumpserit, Indignationem Omnipotentis Dei, ac Beatorum Petri, et Pauli Apostolorum ejus se noverit Incursum.

D.F.An.1, Dic 30.
Aug.

Dat. Romæ apud S. Marcum, Anno Incarnationis
Dom. 1435. 3. Kal. Septemb. Pont. Nostri Anno
Primo.

A



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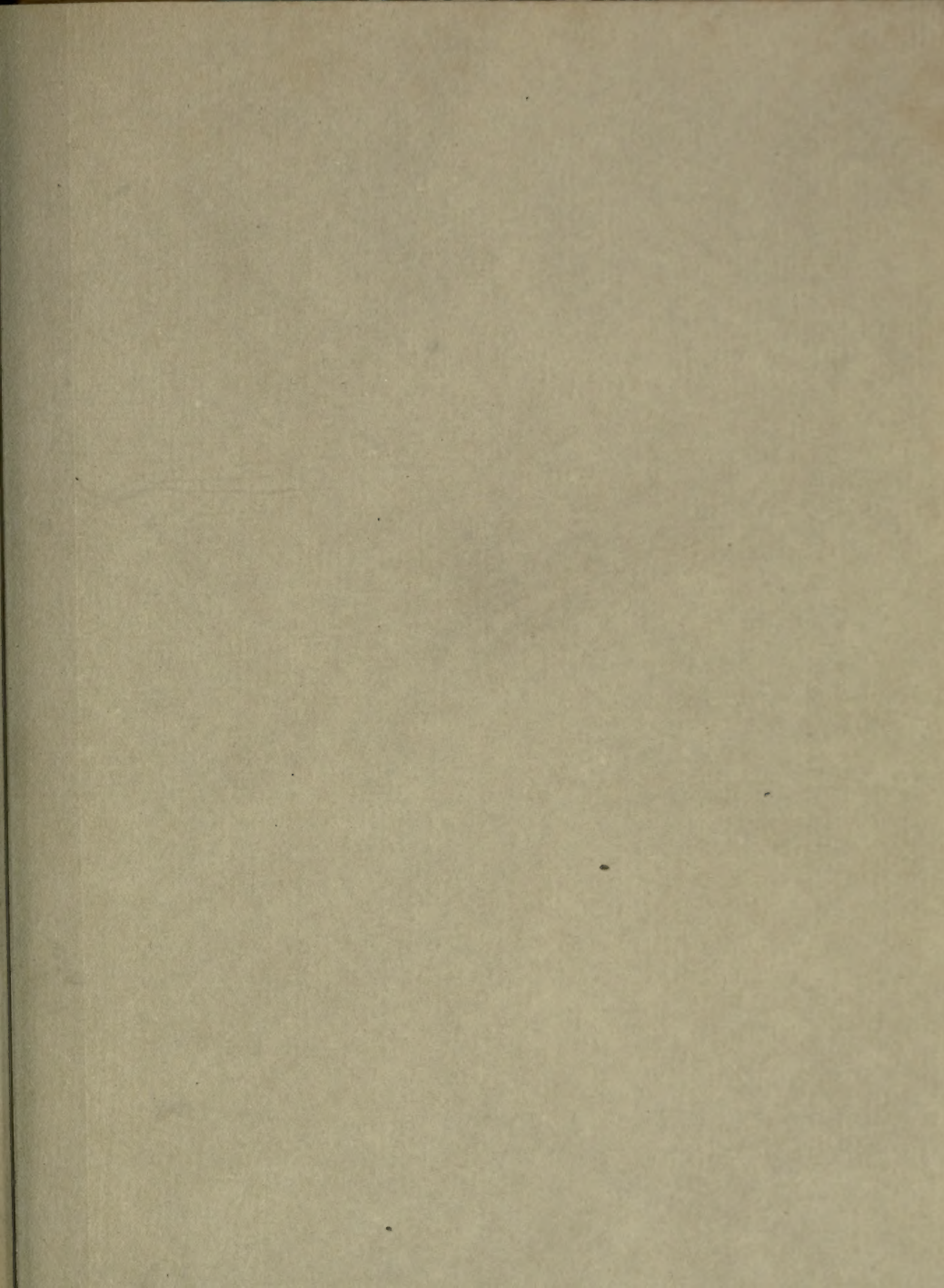
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FINIS.







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